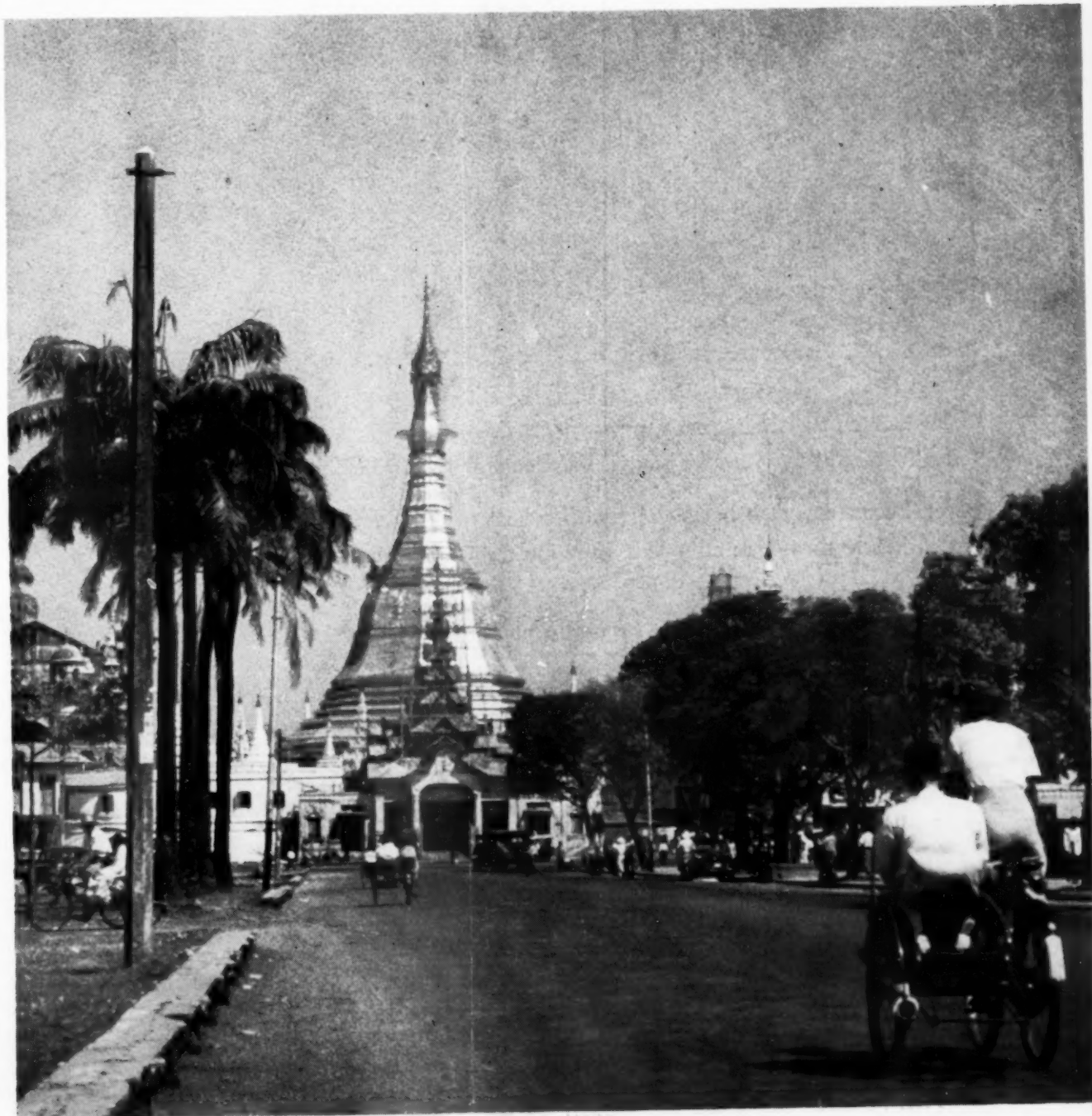


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MAY 1954



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152 Madison Avenue

New York 16, N. Y.

May, 1954

MISSIONS

An International Baptist Magazine

Vol. 152 No. 5

MAY, 1954

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

Looking toward Sule Pagoda, Rangoon, Burma. The day was hot, and not many people were stirring when this photograph was taken. See Addison J. Eastman's article on present-day Buddhism, pages 34-35.

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Who's Who IN THIS ISSUE

RUSSELL E. BROWN is the missionary pastor of Immanuel Baptist Church, Rangoon, Burma.

CHARLES S. DETWEILER, retired, was for many years secretary for Latin America of The American Baptist Home Mission Society.

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JOAN THATCHER, a member of the publicity committee for the American Baptist Convention meeting in Minneapolis, May 24-28, is a student at Macalester College, St. Paul.

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The Search for Reality

By CHARLES A. WELLS

THE HISTORY of human thought reveals that men of great wisdom, in their search for reality, have found what they sought only in fellowship with the Eternal. They may have spoken of God in devout personal terms, or in philosophic or scientific concepts, but they still definitely and wholeheartedly were talking about God. Some great thinkers and searchers were accused of atheism in their day, because they were reaching for God beyond the traditional dogmas. But no one can read their words now and deny that they found the presence of God. Those who try to find reality in life through wealth, fame, friendship, or even knowledge, do not find it in these sources, genuine as such things can be. The loneliness and the searching do not end until we feel the everlasting arms. It is this hunger, this instinct for divine companionship, that marks man above all other living creatures and gives him the positive knowledge that he has not only life, and a mind, but also a soul.

MAY QUIZ COLUMN

Note: Questions are taken from all pages and occasionally from advertisements.

1. What is the *Chatta Sangayana*?
2. What has made a difference?
3. What is covered, and what is not?
4. What was thrown out, only to be found and preserved by his faithful servant?
5. What did an editorial urge President Eisenhower to resist?
6. Who are in the vanguard of world missions?
7. What is especially repugnant to the Roman Catholic?
8. What city has many ruins of old pagodas?
9. Who is Herbert Gezork, of Newton Center, Mass.?

Note that this contest began with the June issue, 1953, is completed with the issue of May, 1954, and is open only to subscribers.

10. What never disappoints a reader?
11. What one thing further can you do for us?
12. What are the locations marked with a star?
13. This year marks the 350th anniversary of what?
14. What was 79 per cent destroyed?
15. Who were appointed to our Bengal-Orissa field?
16. Where was a beautiful home opened recently?
17. What says a thrifty subscriber?
18. What will be late?

Rules for 1953-1954

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1954, to receive credit.

Newsbriefs

The Loren Norens To Go to Hong Kong

Rev. and Mrs. Loren Noren, formerly of South China, have been redesignated to Hong Kong to work among the Swatow-dialect-speaking Chinese who are now refugees from the mainland. Refugees in Hong Kong number over 350,000. The American Baptist Foreign Mission Society work in Hong Kong will be attached to the Thailand Mission, rather than being considered a separate China field.

Medical Program For Bengal-Orissa

"Ever since my first arrival in India in 1935, I have heard of the need for a medical program in our field. No doubt, Dr. Mary Bachelor was dreaming of such a program when she left the field in 1936, after sixty years of ministering to the physical and spiritual needs of these people." So writes Missionary Lillian L. Brueckmann, of our Bengal-Orissa Mission. She continues with hope: "Recent word that Nurse Joy Ingalls and Dr. Bina Sawyer have been appointed to our

Bengal-Orissa field to help develop a program of rural medical-evangelistic work, gives cause for rejoicing. A medical committee is making a survey of the various rural areas of our field to ascertain where such Christian centers should be established." Dr. Sawyer, who is completing her work in this country, hopes to sail in July to begin her new work.

Missionary Appointments

During the March meeting of the boards of managers of the two Foreign Societies held in Boston, fifty-seven missionaries (15 retired, 25 on furlough, 5 appointees who have not yet gone to their fields, 12 new appointees) and staff and board members spoke in more than fifty churches in the Boston area. Mrs. F. C. Wigginton, Jitsuo Morikawa, Samuel Proctor, and Richard Cummings, who were among the featured speakers, brought reports and impressions from their recent trips to foreign fields. Twelve new missionaries were commissioned, ten by the A.B.F.M.S. and two by the W.A.B.F.M.S. These were: Mr. and Mrs. R. W. Barnett, designated to the Belgian Congo; Mr. and Mrs. D. P. Bean, designated to South India; Mr. and Mrs. J. E. Conklin,



Ten of the foreign-mission appointees at Boston meeting. With them (front, left) is J. M. Trimmer, chairman, board of managers, A.B.F.M.S.

designated to Thailand; Mr. and Mrs. G. G. Gano, designated to Japan; Mr. and Mrs. C. C. Stabell, designated to the Belgian Congo; Elizabeth L. Spinney, R.N., designated to the Belgian Congo; and Jean M. Welch, designated to the Philippines.

Forty American Baptists Attend Washington Seminar

Forty American Baptists from thirteen states were among the 275 Protestants who attended the seventh annual Churchmen's Washington Seminar, February 23-26. Sponsored by twelve denominations in cooperation with the National Council of Churches, these seminars in Christian citizenship bring together each year leading churchmen for intensive study of how democratic government works and how the individual is related to it. The theme, "Your Government and You," became real in February when twelve workshops were set up in various bureaus, ranging from Departments of the Interior and Agriculture to the Foreign Operations Administration, and covering such fields as Indian affairs, technical assistance, migrants, housing, refugees, and agricultural policy. Parts of two days included twenty group interviews with congressmen,

attendance at important hearings, and visits to the Senate and the House. Evening speakers included prominent members of Congress and leading news correspondents. Devotional messages each day and stirring addresses by prominent churchmen gave reality to the role of Christians in politics. While these seminars are educational rather than for the purpose of legislative action, an opportunity was given for individuals to visit and talk with their own representatives in Congress. The Council on Christian Social Progress is the sponsoring agency for American Baptists. Persons interested should write to Secretary Donald B. Cloward for information regarding the next big event.

Albaugh and Farnum On Field Trips

Dana M. Albaugh, foreign and budget secretary of the American Baptist Foreign Mission Society, began on March 24 a field trip which will take approximately four months. He will visit Europe and the Belgian Congo. In Europe he will be specializing on Germany and the Scandinavian countries, studying, in consultation with Edwin A. Bell, American Baptist Foreign Mission Society representative in Europe, the problems and needs



American Baptists from thirteen states attended the Seventh Annual Churchmen's Washington Seminar, Washington, D. C., February 23-26

May, 1954

An Invitation to Introduce MISSIONS to Your Friends

As editor of MISSIONS, I hope that you have been reading this magazine with an interest sufficient to prompt you to want your friends also to become readers.

Thus we can grow in numbers and in influence. We can broaden our appeal and make many more mission-minded. There is no better way than to have you recommend MISSIONS to your friends.

Therefore, I would greatly appreciate it if in the space below you would give me the names and addresses of five friends. Please mail this to me soon, and many thanks to you.

JOHN C. SLEMP
Editor

John C. Slemp,
Editor MISSIONS
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New York 16, N. Y.

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PLANS FOR THE FUTURE

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Pictured above is the Development Committee of the Board of Directors of Franklin College. They are studying the architect's plans for a new Women's Residence Hall. Franklin's Board is not only planning for the future, but is taking the necessary steps to make these plans become a reality.

At a special Convocation held on campus March 12, 1954, a challenging goal of \$500,000 was announced that will enable the college to acquire this new dormitory. At this writing, March 19, 1954, \$148,000 has already been pledged.

You will want to attend a school that is planning for the future.

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of refugees and of the rebuilding of churches in those countries. His trip to the Belgian Congo will cover all that field and culminate in the Belgian Congo Conference to be held in July. Marlin D. Farnum, foreign secretary of the American Baptist Foreign Mission Society for Europe, Belgian Congo, and South India, left on April 27 for an intensive survey of the Belgian Congo.

Alzona Park— New Christian Center

Kathryn Long, missionary under the Woman's American Baptist Home Mission Society at Phoenix, Ariz., writes that at last things are under way. A preschool child pointed to a picture of Jesus, and said, "I love him, but my mother doesn't." Here again perhaps a little child will lead. Any number of times a stranger has asked, "Do you have to belong to that church [pointing to the Baptist church next door] to come here?" How happy we are to say, "The center is for all"!

Mather School Leads In Establishing Concerts

Mather School is to be congratulated for leading in the Sea Island concert group. The idea originated on the campus because the white teachers, enjoying the Beaufort concerts, were disturbed because the Negro teachers could not attend. After negotiating with Community Concerts, Inc., a representative came to Beaufort and helped with preliminary plans. The kick-off banquet was held in Coleman Hall dining room. The concert group is a non-profit, no-loss organization, representing Columbia artists. Subscriptions to the series went over the 100-top.

'Winning the Children' In Indianapolis

Walter Hand, pastor of the Woodruff Place Baptist Church, Indianapolis, Ind., writes: "Mrs. Martz, chairman of the Winning the Children for Christ program, reports eleven decisions for Christ. One of the pupils in her story hour was from a Catholic family. Now the child, mother, and grandmother are attending the Woodruff Church

and Sunday school. Another family reached was a Mormon family—three were in Bible story hours. They are coming to church, and in addition four teen-age sisters are attending regularly. Follow-up visits are being made by Betty Mae Walts. One leader says there should be Bible story hours for parents as well as children. Such is the appreciation of the story hours."

Concerning Tragedy Near Allahabad

A letter just came from Elizabeth Mooney, who is our missionary at Literacy House in Allahabad, India, working with Frank C. Laubach. Their group was caught in the stampede which took the lives

June Issue Late!

FOLLOWING a well-established practice, the June issue of MISSIONS will be from two to three weeks late. This change in schedule is necessary in order to include in that issue a report of the meeting of the American Baptist Convention, at Minneapolis, Minn., May 24-28. So, please be patient until your copy arrives. We believe that it will be worth waiting for.

of many Hindu pilgrims recently (MISSIONS, March, 1954, p. 15; April, 1954, p. 13). Miss Mooney writes: "In early January when we finished our literacy work in one of the towns near by, we set up a literacy tent at the *Kumbh Mela*. There Mr. Ojha sold books, taught people to write their names, and interested many in learning to read. We visited the *mela* grounds several times and were there on the day of the great tragedy. We were in the crush but not at the worst area. We were thankful to be safe, but our hearts went out to those who lost dear ones in that awful stampede. One woman lost seven relatives. Many women dropped their babies and could not pick them up. But though this was a black day which will never be forgotten, still there were good things about the *mela*. And we who were in Allahabad had a chance to observe much and to reflect. India

May, 1954

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on the march—millions of people—tired, hungry, poor—but ready to undergo more hardships to make this religious pilgrimage. What they gained we cannot judge, but we can ask ourselves, 'Are we willing to undergo as much for our religion? Are we able even for a few hours to forget our physical needs and seek the highest we know?'

Seven New Subscriptions

The March wind blew in seven new subscriptions from the Sunday school class of the Baptist Church of Our Savior of Buffalo, N. Y. The teacher of this mission-minded class is Cora A. Estabrook. If all our Sunday school teachers showed this kind of interest, MISSIONS soon would reach its goal of 75,000 subscriptions.

A New Disciple Is a Tither

"I would like to have you present at a family gathering," writes Missionary M. Ruth Daniels, of West Bengal, India. "One Christian man, who has been one of the active members of the church, would never quite surrender all to Christ, would not say that he put Christ first. He was caught in dishonesty in July and disgraced. He confessed, and prayed, and began making retribution. And then he said, 'I am ready to put Christ first.' Although his income was now reduced, I felt I should suggest tithing as part of his putting Christ first. He had always argued against it, but now he said he would do it. He invited me to the family prayers the evening he received his monthly wages. After the prayers he got out all the money, told one son to bring paper and pencil to figure the tithe. It was counted out and put in a little box, on which another son wrote a Bible verse and these words: 'The Lord's money.'"

Criminal Caste Village Has an Unusual Church

Marian O. Boehr, medical missionary under appointment of the Woman's American Baptist Foreign Mission Society, Ramapatnam, South India, writes about an unusual church: "Not far from here is a criminal caste village. They

have recently erected a small Baptist church. On the front door are three crosses. The two on the sides say 'I' and 'You.' The one in the center says 'Jesus.' These words of Jesus appear on the cross: 'Today thou shalt be with me in Paradise.' What are more appropriate words for converts from the criminal caste than these to the thief on the cross?"

Minnie M. Argetsinger Passes Away in Boston

Minnie M. Argetsinger, retired missionary, passed away during the night on March 16 in her hotel room in Boston, Mass., where she was attending the board meetings of our two Foreign Mission Societies. Miss Argetsinger served in Chentu, West China, from 1919 to 1949, and in the Philippines from July, 1949, to March, 1950. She retired from active service October 1, 1951. Despite failing health in the months prior to her death, she had been carrying out with enthusiasm a heavy schedule of deputa-tion work among the churches. Funeral services and interment were in Rochester, N. Y.

Every Day Should Be a Holy Day

Many of the village people around Kodiak, Alaska, are a religious people. They carefully observe the forms and ceremonies of the Russian Church, even when they do not know the meaning of the ceremony. Yet they are shrouded in fear and superstition. One of our mission girls said to the superintendent, William Stone, "They just understand that it is important to live all through the year and not just for Holy Days." The missionaries try to make Christ so personal to the children of the mission that they may carry the message of the saving power of the gospel to the people of the island.

Ecumenical Venture, German Refugee Camp

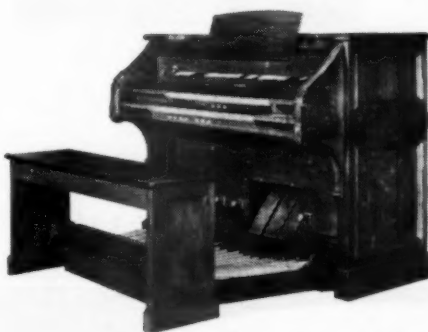
Mrs. Anna Canada Swain, editor of *Ecumenical Fellowship Notes*, reports the following from Europe: "Another ecumenical venture in which we were especially interested was the refugee camp at Bieber-

ache. Without previous warning to the people, one of the German Baptist deaconesses took us into three homes; rather, we should say three rooms. All three were being lived in by families from behind the curtain. The first family consisted of six—a mother, a father, and four children, the youngest a few weeks old.

They had been living in that camp for seven months. The second family was a father, a mother, and a grown-up daughter. The third family was father, mother, and five children. Despite the crowded quarters, all looked clean and reasonably healthy. Supper of bread and cheese was on the table in all

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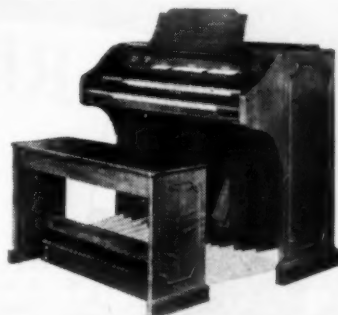


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three homes. None of the children in the group had ever known normal living—in fact, the third family had been wandering for nine years in search of a safe dwelling place."

Farmers Friendly To Foreign Students

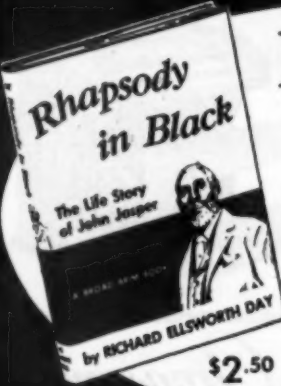
Esther Davis, Christian friendliness missionary in Chicago, has persuaded Christian farmers to invite students from abroad, interested in agriculture, to visit in their homes and areas. The Institute of International Education and some of the consuls stationed in the city refer to Miss Davis, and she gets in touch with the right farmer family. Wonderful results have come from this type of service.

'I.C.U. Week'—Beginning Sunday, June 13

The International Christian University in Japan will observe its annual I.C.U. Week in churches beginning Sunday, June 13. This year the week will note the achievements on the I.C.U. campus during 1953, and the new program for 1954. Emphasis will be placed upon the fact that in April, 1954, which is the beginning of the college year in Japan, I.C.U. received its second class of 150. Prior to its official opening it had a language institute which is still being continued. Sponsored by fourteen major denominations in the United States and Canada, the university is represented here by the Japan International Christian University Foundation, 44 East 23rd St., New York 10, N. Y.

Prominent Reno Baptist Active in the United Nations

Mr. and Mrs. J. E. Sweatt, prominent members of the First Baptist Church, Reno, Nev., were recently in Washington, D. C. Mr. Sweatt was appointed to the board of governors of the American Association for the United Nations, and also, Nevada chairman for that organization. Mr. and Mrs. Sweatt visited their senators from Nevada. They also spent several days in New York city, where Mr. Sweatt conferred with Mrs. Franklin D. Roosevelt and Mrs. Eichelberger concerning United Nations work



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in Nevada. He is now busily engaged in establishing chapters of the American Association for the United Nations in various towns and cities throughout Nevada, for the purpose of keeping the people informed on the U.N. and its objectives and achievements.

ANNUAL MEETINGS

WOMAN'S HOME SOCIETY

The 77th annual meeting of the Woman's American Baptist Home Mission Society will be held at 3:00 P.M., Friday, May 28, 1954, in Minneapolis Auditorium, Minneapolis, Minn., to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may come before the meeting.—MRS. HARRY L. DURLAND, *Recording Secretary*.

BOARD OF EDUCATION AND PUBLICATION

The annual meeting of the Board of Education and Publication of the American Baptist Convention will be held May 18-19, 1954, in Philadelphia, Pa.—LUTHER WESLEY SMITH, *Executive Secretary*.

WOMAN'S FOREIGN SOCIETY

The 81st annual meeting of the Woman's American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the state of Massachusetts, will be held at 3:00 P.M., Friday, May 28, 1954, in the Municipal Auditorium, Minneapolis, Minn., to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—MRS. HENRY P. TRUESDELL, *Recording Secretary*.

FOREIGN MISSION SOCIETY

The 138th annual meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the states of Pennsylvania, Massachusetts, and New York, will be held in the Municipal Auditorium, Minneapolis, Minn., at 3:00 P.M., Friday, May 28, 1954, to act upon any report that shall be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—DANA M. ALBAUGH, *Recording Secretary*.

HOME MISSION SOCIETY

The 120th annual meeting of The American Baptist Home Mission Society will be held in the Minneapolis Auditorium, Minneapolis, Minn., at 3:00 P.M. Friday, May 28, 1954, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—CLIFFORD G. HANSEN, *Recording Secretary*.

Letters . . .

TO THE EDITOR

TO THE EDITOR:

Congratulations on the series of strong editorials you have been writing, upholding basic American principles of freedom of thought and expression. This is in the finest Baptist tradition and belongs in the editorial pages of MISSIONS.

DONALD B. CLOWARD
New York, N. Y.

TO THE EDITOR:

I wish to congratulate you on our fine magazine. I really enjoy every word, and, of course, I read every word, as we use the questions and different articles in our mission study each month. We are a small church, but I think well over 50 per cent of our people read MISSIONS.

MRS. ALBERT C. FRISSELL
Holdrege, Nebr.

TO THE EDITOR:

Congratulations on the January issue of MISSIONS. It is a good number. We have been taking MISSIONS now for some thirty-seven years, and so we think we can judge. We can stand more realistic, accurate reports such as the January issue editorial "Social Evening Was Canceled." We should balance accurate reports by experienced missionary observers against the usual optimistic reports of fresh arrivals who are thrilled with everything.

STERLING S. BEATH
Yokohama, Japan

TO THE EDITOR:

I have been a reader of MISSIONS for many years and have been in complete agreement with its stand on most issues, but I was very much surprised that a Christian magazine should condemn men like McCarthy, Jenner, and Velde, who are doing so much to make our country "Safe for Christianity." No wonder communism is getting a

hold upon our land, when Christian leaders and college professors oppose those who are fighting it.

MINNIE J. HALLOCK
Neponset, Ill.

[We do not oppose those who are fighting communism. We oppose only the *methods* of McCarthy, Jenner, and Velde.—EDITOR.]

TO THE EDITOR:

MISSIONS magazine never disappoints a reader, and is always welcome. Not surprising that other denominations are reading it and with profit. I am in the fifty-year class by this time. More power to you!

MRS. C. H. KIEHL
Los Angeles, Calif.

TO THE EDITOR:

I want you to know how much I am enjoying MISSIONS under your editorship. You are doing a splendid job and you are to be commended upon the forward-looking articles you have written, and the progressiveness with which you have tackled some of the knotty problems of this day. I am proud of our MISSIONS magazine.

RALPH E. KNUDSEN
Berkeley, Calif.

TO THE EDITOR:

MISSIONS is one of my most-treasured magazines, for I find much to answer my special needs in its editorials and articles. "Between Christmas and Easter" in your February issue stirred me deeply. Thank you for its timely message.

MRS. EDNA W. GIESEKE
Trenton, Ill.

TO THE EDITOR:

Even though I am in the Southern Baptist Convention, I still want to receive MISSIONS. I think it is the best publication in its field. I have gained much from it in the past, and I know the same holds true for the future. Keep up the good work!

CURTIS HUFFMAN
Windsor, Va.



As I See It

By WILLIAM B. LIPPARD

THE Post Office Department has issued another commemorative stamp. Priced at eight cents, the postage rate to foreign lands, the stamp will be used mostly on letters going abroad. It features the Statue of Liberty and in an arch above it the motto IN GOD WE TRUST. Apparently, the idea is that the statue and the motto would have propaganda value in proclaiming to the world American support of freedom and American trust in God.

This prompts a disturbing question. Will the people abroad who see that stamp on their mail really believe what it says? Or will they cynically accept it as pious propaganda? Do the American people today really believe in freedom? Do they really trust in God? Or is it more realistic to say that some Americans put their trust in what is known as McCarthyism?

A recent editorial in *The New York Times* urged President Eisenhower to resist "the special brand of un-American activities that go by the name of McCarthyism."

As reported in *The New York Herald Tribune*, a leading New York preacher recently warned his congregation that a new cult has arisen in the United States. It defines loyalty as conformity to the social, economic, political views of the inquisitors. It brands all forms of liberalism, insistence on social reforms, social justice, as subversive. The undisputed high priest of this new cult, said the preacher, is the junior Senator from Wisconsin.

A great host of Americans, instead of trusting in God, put their trust in the atomic bomb, appallingly unaware that the bomb will likely be their destruction instead

of protection. Long ago the Founder of Christianity issued a timeless, urgent, preemptory warning. History has substantiated what he said. "All they that take the sword shall perish with the sword." Today he could say, "All they that take the atomic bomb shall perish with the bomb."

Instead of trusting in God, other Americans put their trust in military alliances, in anti-Russian security pacts, in giving military aid to Pakistan over the protest of India, in support of French colonialism in Indo-China. Such Americans overlook that for 150 years American churches have been giving through their mission enterprises—alas, in too inadequate measure—the only kind of aid that really counts.

Other Americans put their trust in collaboration with fascist dictator Franco in Spain, and in support of communist dictator Tito in Yugoslavia. Yet according to Senator McCarthy we should be against everything communistic, whether luridly red or suspiciously pink.

Ten years ago the Post Office Department issued a commemorative stamp to propagandize President Roosevelt's Four Freedoms as his proclaimed aims of the Second World War: freedom of religion, of speech, freedom from want, and from fear. That stamp is now merely a collector's item. Its publicized four freedoms are less in evidence than before the war.

The new stamp will publicize the Statue of Liberty and proclaim that Americans trust in God. But unless Americans mightily bestir themselves to defend and strengthen their liberties, and unless they evidence more convincingly their trust

in God, this new stamp will end its days as a nostalgic reminder of a glorious way of life and of a dynamic faith that are vanishing from the American scene.

Recently I attended a dinner in celebration of the twentieth anniversary of Worldover Press. This distinguished news agency of global scope serves hundreds of periodicals with an objective interpretation of news so often lacking in news reporting. Among the speakers was the former editor of *La Prensa*, the great newspaper in Buenos Aires which the Argentine dictator Peron had confiscated. The editor was forced into exile. His newspaper now serves the cause of totalitarianism in Argentina. Naturally, his dinner speech emphasized freedom of the press as one of humanity's priceless necessities. Yet today 38 per cent of the world's peoples are served by the Communist-controlled press, and 68 per cent, including the 38 per cent, live in lands under press censorship.

Less than one-third of the people of the world enjoy a free press, not shackled by censorship of government, political party, ecclesiastical hierarchy, or other controlling agency. This is an alarming state of affairs. When two-thirds of humanity learn only what somebody wants them to learn, or are told only such facts as somebody wants them to be told, or are given only such information as somebody wants them to have, how can we expect objectivity and fairmindedness instead of slanted news and prejudice, truth instead of error, fact instead of propaganda, international good will and understanding instead of ill will and suspicion?

What Americans can do for these unfortunate 68 per cent of the world's peoples is difficult to determine. But for Americans at home, one thing is clear. They must maintain their own free speech and freedom of the press. It is certain as tonight's sunset that the surrender of one freedom inevitably leads to the surrender of another. Eventually all freedoms are gone. *Liberty cannot be purchased in a bargain basement!* Eternal vigilance is still its high price.

May, 1954

EDITORIALS

BY THE TIME these words appear in print, it is sincerely to be hoped that the stranglehold of McCarthyism on large segments of our nation will have been decisively broken. Meanwhile, however, the junior Senator from Wisconsin remains very much alive and very much in the news. "The trouble is," to quote the *New Republic*, "you can't ignore a man who keeps jumping out of the Empire State Building and landing safe." And something that adds up to just about that is what Joseph R. McCarthy has been doing recently. He has had a field day in jeopardizing the civil liberties of the American people, exploiting their legitimate fears of communism, and fomenting divisions among them at a time when national unity is almost synonymous with national security. And he has been getting by with it all, even when he turned his big guns on the United States Army. How much longer will the American people tolerate such un-Americanism? However strange and unbelievable it may be, a Gallup Poll shows that 46 per cent of persons voting approve McCarthy's tactics, as over against 36 per cent who disapprove.

McCarthyism Unmasked

AS TIME goes on, the truth about McCarthyism is becoming increasingly clear. *The Nation* has been saying for the last three years that "McCarthy's aim is not to ferret out Communists—he would invent Communists if they did not exist—but to seize total power." That is to say, McCarthy's primary motive is not to stop communism, but to advance McCarthy. Communism is at the moment the escalator on which he is rising to power. It is the smoke screen which makes possible the concealment of his basic purpose. Playing on the fears of the American people, he sees a Communist behind every wayside

bush, and encourages the gullible to go around snooping on their neighbors. Disdaining democratic procedures, even in the name of defending democracy, he resorts to the Star Chamber, the Inquisition, the guillotine, and the Gestapo. He is both Chief Inquisitor and Lord High Executioner. His so-called "investigations" serve as both prosecutor and judge. When his hatchet men go to work, what matter if innocent heads fall—just so McCarthy himself gets ahead? Remove his mask and there the real McCarthy stands.

Vice-President Nixon's Proffered Palm Branch

IN HIS REPLY to Adlai E. Stevenson's provocative speech at Miami Beach, Vice-President Richard M. Nixon, without mentioning either McCarthy or McCarthyism by name, left no doubt regarding his target when he said: "Well, why do we fight communism in the first place? Because communism threatens freedom, and when we use unfair methods for fighting Communists we help to destroy freedom ourselves. . . . Men who have in the past done effective work exposing Communists in this country have, by reckless talk and questionable method, made themselves the issue rather than the cause they believe in so deeply." Nevertheless, Mr. Nixon carefully avoided hitting McCarthyism head-on. In good political style, he tried desperately to make the issue quite different from what it actually is. "Let's quit fighting among ourselves about an issue that all Americans should be united on," he pleaded, referring, of course, to the menace of communism. "But," counters *The New York Times*, "that is not the issue really involved in this McCarthy business. It is not the issue, because the overwhelming mass of the American people were solidly united on this issue long before Senator McCarthy appeared upon the scene. The over-

whelming mass of the American people decided long ago that they wanted no Communists teaching in the public schools, no Communists functioning in public office, no Communists spying on the secrets of our Government. Senator McCarthy did not alert the American people against the dangers of communism. Stalin did." So, in trying to divert attention from McCarthy to the "fighting among ourselves about an issue that all Americans should be united on," Mr. Nixon proffered a palm branch, hoping to gloss over the real issue of McCarthyism and to avoid a showdown with McCarthy himself. For once, it would seem, the Vice-President underestimated the intelligence of his radio-television audience. The real issue in McCarthyism is the junior Senator from Wisconsin, and it will remain so as long as his almost unlimited power continues. The issue will be resolved only when McCarthy is trimmed down to his proper size. And the responsibility for the trimming lies in the nation's capital.

Storm Clouds On the Horizon

SLOWLY but surely the storm clouds of protest against McCarthyism are gathering on the horizon of American life. Many Americans, their patience long since exhausted, their sensibilities stirred to action, are beginning to speak out. Robert J. McCracken, of New York's Riverside Church, warned recently that the days of the Inquisition were returning, with Senator McCarthy as its "undisputed high priest." "Senator McCarthy," Dr. McCracken declared, "goes on his way undeterred, bullying and browbeating witnesses, smearing reputations, claiming in the sacred name of patriotism to be exposing Communists, but in point of fact undermining the principles which brought the nation into being and made it to the oppressed in other lands the symbol of liberty and happiness." Horace W. B. Donegan, Episcopal bishop of New York, put it this way: "A neo-Fascist pattern seems to be unfolding before our eyes, directed at the universities, the churches, the civil service, the diplomats, and the Army. Though the Administration has remained silent, many of us have believed that it was waiting for just the right battle line. But now, what was strategic waiting has taken

the form of capitulation." And Rabbi Zev Zahavy, of Congregation Zichron Ephraim, New York, declared: "The sad truth is that for all of McCarthy's ranting and raving, despite his vast staff of agents and investigators, despite his great expenditure of the taxpayers' money, McCarthy has not yet produced or caused the capture of a single spy. The trouble simply is that McCarthy is forever investigating people who are least likely to be spies. He has perverted the proper purposes and function of his committee to serve his selfish political ambitions alone." Who will move that we make these protests unanimous?

On Reforming Congressional Committees

FOLLOWING the lead of scores of groups and individuals, the general board of the National Council of Churches of Christ in the U.S.A. recently issued a statement urging procedural reforms in Congressional investigating committees, and suggesting a single joint committee on subversive activities. All this is, of course, highly commendable, inasmuch as reforms are long overdue. But it is an open question whether reforms would do any lasting good. Who would stand by to see that the new regulations were followed? Would Senator McCarthy obey them? Since he has openly ignored the First and Fifth Amendments, what reason is there for believing that he would heed any new regulation? If the Constitution, with its emphasis upon individual liberties and due process of law, is not a sufficient safeguard to the freedom of an American citizen, then procedural reforms, however nobly conceived, would be impotent. More than we need new rules, we need a new regard for the Constitution and a new sense of common decency.

A Given Length Of the Proverbial Rope

WE BEGAN this series of paragraphs by saying that Senator McCarthy is very much alive and very much in the news. What—or who—can stop him? There are many who say, "Give him rope enough and he will hang himself." But the *New Republic* demurs. It says: "A man hangs from a given length of rope, at whose other end is a limb firmer than

his neck." So the problem is to find the limb. Is it Secretary of the Army Robert T. Stevens, or even the Army itself? Apparently not. Is it President Eisenhower? We shall see. *Time* thinks so, in these words: "No one but the President can get McCarthy out of his dominant position in the headlines—a position from which he gives the false impression of dominating the Government." So far, however, the President has not shouldered that responsibility. He had what seemed to be a golden opportunity at his press conference after McCarthy's first round with the Army. To use *The Nation's* terminology, the President went to bat under dramatic circumstances—a record-breaking attendance, the build-up of a week of national interest, a nearly unanimous press on his side. And what happened? "Under these highly favorable circumstances, the President strolled to the plate and tapped an easy roller down the first base line which McCarthy was able to field without lifting his foot from the bag. It was an inept, anti-climactic, and thoroughly unheroic performance." Perhaps in time a new and different Eisenhower will emerge. Meanwhile the nation waits, and the world looks on.

Creeping Communism In 'Neutralist' India

COMMUNISTS and Socialists, by agreeing not to oppose each other, picked up 59 seats out of a total of 117 in the recent special elections to the State Assembly in Travancore-Cochin in South India. Prime Minister Nehru's Congress Party collected only 45. This turn of events was, of course, a severe blow to Nehru's Government, widely heralded as 'neutralist' in the East-West struggle for supremacy. If we look for the causes of this leftist victory, they are easy to find. First, Travancore-Cochin, with an area about twice the size as Connecticut, has more than ten million inhabitants, making the highest population density in India—1,015 to the square mile. Second, it has the highest literacy rate among the states—54 per cent. Third, it has an exceptionally low economic level. Salaries in government service are reported to be as low as 40 *rupees* (\$8.40) a month for a beginning college graduate, and 400 *rupees* (\$84.00) for a senior medical officer. Fourth, there is widespread unemployment and under-

employment. Add these things up, throw in two or three other matters for good measure, and you know why the leftists won. As *Missions* has been saying in recent months, Communists are making gains in India and elsewhere by exploiting the poverty and the misery of the common people. In order to get votes, leftist groups promise the people all that the traffic will bear. Having nothing to lose, the common people are willing to take a chance—and do. All of which underlines the importance of technical assistance, in underdeveloped areas, such as India. Chester Bowles estimates that India will need \$600-million over the next three years.

Christianity Not A Private Religion

FROM SPAIN comes news that the Roman Catholic bishop of Barcelona has urged stern measures in an effort to suppress what he called "proselytizing" by United States religious groups in Spain, principally Seventh-Day Adventists and Jehovah's Witnesses. Following the usual Roman Catholic line, he attributed to Protestantism responsibility for having "opened the doors and paved the way to religious indifference, rationalism, a materialist concept of life, and from there to Marxism and communism"—all this, no doubt, because of the Protestant "attempt to exploit poverty to gain converts." According to Spanish law, the bishop is legally correct in demanding stern measures for suppressing Protestantism. Article 6 of the Charter of the Spanish People declares that "nobody shall be molested because of his religious creed, nor in private exercise of his worship; other ceremonies or public manifestations than those of the Roman Catholic religion will not be allowed." It so happens, however, that Christianity, as Protestants interpret and practice it, is more than a creed or a private exercise of worship. It is a way of life; it belongs to the market place as well as to the sanctuary. That is why in Roman Catholic lands Protestants get into trouble. They refuse to confine their religious activities to what might be termed the Protestant equivalent of counting their beads or reciting "Hail Mary's." Especially repugnant to the Roman Catholics is the Protestant concern for poverty-stricken people. Such concern might upset the status quo.

High Hurdles at Evanston

DURING the last two weeks of August, on the wooded campus of Northwestern University, Evanston, Ill., will be held the Second Assembly of the World Council of Churches. From the 161 constituent church bodies (scattered in 48 countries and having an aggregate membership of more than 160,000,000 Christians) will come 600 official delegates, 600 accredited visitors, 150 consultants, 120 youth consultants, fraternal delegates, official observers, and general visitors, to consider the central theme "Christ—The Hope of the World" and six subthemes which give the central theme form and substance in everyday life.

■

Taken at its face value, this plain statement of fact would seem to presage a Christian convocation of the deepest harmony and the highest inspiration from the first day to the last. Take the central theme: "Christ—The Hope of the World." Whatever their differences about other matters, it would seem that all Christians at Evanston could agree on that. And, despite varying degrees of emphasis here and there, there ought to be virtual unanimity on the application of that theme in the several areas of the church's life and work.

Unfortunately, however, things are not always what they seem to be, and so far there is nothing in sight that would even remotely indicate that the Evanston assembly will be one of untrammelled harmony. On the road to harmony there are many obstacles, many high hurdles.

One of these is the central theme itself. Instead of being something on which all Christians can easily agree, it is perhaps the most controversial subject that could have been chosen. To one group of Christians it means one thing, and to another group it means another thing. So you may mark it down that there will be controversy at Evanston.

Concluding its meeting in Toronto in July, 1950, the central committee of the W.C.C. made the following statement with regard to the central theme of the Second Assembly:

"The time has come when the World Council of Churches should make a serious attempt to declare, in relation to the modern world, the faith and hope which are affirmed in its own basis and by which the churches live. The world is full of false hopes, of fear, and of despair. Religious indifference is widespread. . . . We think therefore that the main theme of the assembly should be along the lines of the affirmation that Jesus Christ as Lord is the only hope of both the church and the world."

" . . . both the church and the world." These words are vitally important in this context. They are pretty clear evidence that the committee was thinking of the intricate problems of human society and of the church's part in the human struggle—a relationship which involves the future of the church itself. In view of these problems, surely the Christian must say that Jesus Christ as Lord is the only hope of both the church and the world. If he is not Lord, if he is not the Savior of the world, if his gospel is not really a gospel at all, then there is no hope for either the church or the world.

But when the advisory commission of the W.C.C. began to expound the central committee's theme, something quite different came out. "Hope" was all tied up with "eschatology" (doctrine of last things). We may as well be prepared for the eschatological emphasis at Evanston, because undoubtedly the European delegates will insist upon it. Disillusioned after two world wars, they have hope only in the coming of Christ in ultimate triumph, and they look for a kingdom that God will bring in in his own time, quite apart from all our human striving.

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So we come to the second high hurdle at Evanston. It is the application of the central theme to six well-defined areas of the church's life and work in the modern world. These are:

- I *Faith and Order*: "Our Oneness in Christ and Our Disunity as Churches"
- II *Evangelism*: "The Mission of the Church to Those Outside Her Life"

- III *Social Problems*: "The Responsible Society in a World Perspective"
- IV *International Affairs*: "Christians in the Struggle for World Community"
- V *Intergroup Relations*: "The Church Amid Racial and Ethnic Tensions"
- VI *The Laity*: "The Christian in His Vocation"

How can the two groups whose conflicting points of view outlined in the preceding section of this editorial ever get together on these practical problems? By what stretch of imagination or strain on language can a person whose only hope lies in the coming of Christ in ultimate triumph have any zest for discussing, say, the third of these subthemes: "The Responsible Society in a World Perspective"? We are merely raising these questions. We hope that Evanston will find the answers.

Meanwhile, let us fervently hope that the discussions will follow the sound wisdom of the following paragraph on the central theme from the advisory commission's First Report:

It is the task of the church to show how the Lordship of Christ as the hope for the world is meaningfully related to every aspect of the world situation and the human predicament. . . . To the hungry and the poor, to those in bondage and social disorder, the church must be the servant of the Lord who healed all manner of diseases and proclaimed liberty to the captives. As Christians we must support every effort of peoples and individuals to still their hunger, to gain respect of their fellow men, and to achieve the full stature of their manhood. We must struggle everywhere to achieve a free and responsible society, in which the members acknowledge individual and common responsibility for each other, in which each community recognizes its responsibility to other communities, and in which individuals and communities acknowledge their responsibility to God. . . .

If it is not in that sense that Christ is the hope of the world, then there is no hope at all. There may be hope for some *other* world, but none for *this*. And the "good news" (gospel) of the New Testament would turn out to be not good news at all.



The third hurdle at Evanston is the concept of Christian unity that is implicit in ecumenical gatherings of this stature. Or perhaps we should say the lack of a definite concept, since

there is a sizable amount of double talk about it.

For example, we are told that "the World Council of Churches is composed of churches that acknowledge Jesus Christ as God and Savior. They find their unity in him. They have not to create their unity; it is the gift of God." And then we read about the "distressing fact of our disunity," the "sin of our unhappy divisions." We are asked to face the dilemma of being one in Christ and yet divided as churches. Meanwhile we are reminded that "the World Council of Churches is not and must never become a superchurch"; that "the purpose of the World Council of Churches is not to negotiate unions between churches"; and even that "membership [in the W.C.C.] does not imply that each church must regard the other member churches as churches in the true . . . sense of the word."

Well, all this is quite confusing, to say the least. It took Charles Clayton Morrison to point out (*The Christian Century*, Jan. 13, 1954) that in their liturgy ecumenical gatherings are deeply penitent about their sinful divisions, but that in their deliberative sessions they studiously ignore the sin. So, Dr. Morrison concludes, "it may turn out, ironically, that denominational divisions will actually be strengthened by the ecumenical movement."

If something like that happens at Evanston, as well it may, then let us not be surprised. It has happened over and over again. Writes Kenneth Scott Latourette in his *A History of Christianity* (Harper & Brothers, 1953): "'Ecumenical' councils have either hardened old divisions or have led to new ones. They have usually been marked by bitterness and recriminations and, by bringing face to face those who have differed, have sharpened dissensions rather than healed them."

Ecumenity is a shadowy, elusive ideal. Like happiness, it tends to escape those who seek it. Like happiness also, perhaps it is the reward of another quest. Perhaps we shall find it only as *together* we preach, teach, and live as if Christ is, even as we say, the only hope of the world.



Let's Go to . . .

1. With Our Objectives

By REUBEN E. NELSON

THE ANNUAL MEETINGS of the American Baptist Convention have been keenly anticipated by Baptists since the days of the May Meetings. In 1907 with the formation of the Northern Baptist Convention, a new significance was recognized. Now separate Baptist corporations organized to carry out the missionary enterprises of the convention were to meet together, to hear reports, to elect board members, and to conduct the business that each had previously done in separate corporate sessions.

But "business" alone, no matter how thrilling, must have an element of response and inspiration. "Inspirational sessions" came into the program to interpret plans, programs, and budgets. It is not enough to see plans and dollars. Plans and budgets live when they are translated into personalities.

So Baptists have always come to their annual meetings anticipating a great blessing. There have been times of crisis and difference of opinion, but these have not been nearly as numerous or as important as the times when delegates went back to their churches, saying, "Did not our hearts burn within us as he talked with us by the way?"

Baptists are going to Minneapolis for fellowship. Democracy, particularly religious democracy, exists on the basis of fellowship. "Blest be the tie that binds," we sing with fervor that increases when next to us may be a Baptist from Washington and on the other side a missionary on furlough from the Belgian Congo.

We shall also go to Minneapolis to hear thrilling reports of our work. Again, the

budget-raising under the dynamic leadership of Ralph M. Johnson shows promise of victory. "Churches for New Frontiers" has challenged so large a part of our constituency that we anticipate \$5,000,000 will have been pledged by the time of the Minneapolis convention, assuring the possibility of raising the entire amount by November 1 in the churches and areas whose campaigns are yet to be held.

Implicit in our objectives is the discussion of plans that have grown out of a study of the deep needs of our convention churches. Much will be said about a year of emphasis upon our Sunday schools and on evangelism. The mission societies will be discussing with us the future of our missionary program in a world where all the old rules in international relations have been changed or are in the process of change.

One of the objectives of the convention is to give expression to the great spiritual and moral principles of our people. This year marks the 350th anniversary of the birth of Roger Williams, a Baptist who put his stamp upon American concepts of religious liberty. Many Baptists feel that this year of chaos and confusion in American thought requires of a liberty-loving group such as the Baptists that they speak out firmly, convincingly, and fearlessly under the guidance of the Holy Spirit. The General Council is asking a committee to prepare such a statement.

Baptists will go to Minneapolis and to St. Paul, the great twin cities of the Middle West, happy to add to their list of acquaintances one of the greatest bands of Christians to be found in our fellowship.

. . . Minneapolis!

2. With Our Program

By RALPH M. JOHNSON



WE WANT to go to Minneapolis this month with a challenging program for the future. Where we have succeeded, we hope to make that success a steppingstone to even greater victory. Where we have fallen short, we shall want to have the courage and persistence to try again. We anticipate encouraging reports from our Churches for New Frontiers effort, the Nation-wide Revival, and the Baptist world mission goal of \$7,400,000.

In starting new churches we shall want to complete the task of securing greatly needed funds. Churches holding their campaigns next fall may determine whether or not we reach our goal. Victory is important for them and for all of us. As we consider the needs, we cannot afford to fail. It is imperative that we reach our goal.

High in importance on our program for next year will be the planning and action conferences in our churches. These conferences, sponsored by the Council on Missionary Cooperation, will seek to bring experienced leadership to the churches for help in planning an adequate program for an effective every-member canvass. A booklet, "Thinking About Your Church," will be used to bring into focus needs and opportunities of the congregation. We hope that all our churches will be strengthened, and that funds for our Baptist world mission will be increased.

Greater use of radio and television for the gospel message is also planned for next year. Expanded use of the Layman's Hour will have major emphasis in this field. The release of a new missionary motion picture on Japan and a larger circulation of MISSIONS will help

American Baptists to visualize the work we are doing as a result of our missionary giving.

"Evangelizing Our Frontiers" is the theme of the department of evangelism for 1954-1955. It will be implemented by state and association rallies, simultaneous crusades, and fellowship evangelism. Some of our biggest missionary opportunities are right here at home among the 70,000,000 unchurched Americans. Our 1954 evangelistic program should greatly increase the 120,000 new members received into our churches during an average year.

The lay leadership development program will be implemented by church pilot projects to train effective leaders. The Board of Education is sponsoring an emphasis on a new and revised "Achievement Plan" which will enlarge and improve our church schools.

Our future program calls for increased support of all our institutions—schools and colleges, seminaries, homes and hospitals. We plan to do our part in caring for the refugees that are permitted to come to this country. We shall want further to inform our constituency through the pages of *Crusader*, and by having a larger number of Baptists receiving and reading one of our state or city papers.

As we look to the future our vision should be unlimited, because the task is immeasurable. As a democratic body the convention will determine the program by its vote. The success of the program will depend upon the willingness of 6,000 Baptist churches to cooperate in extending the gospel through their own individual outreach and the Baptist world mission.

Missions-Minded Minnesota

American Baptists who go to Minneapolis, May 24-28, will find that Minnesotans are in the vanguard of world missions

By JOAN THATCHER

TO AMERICAN BAPTISTS in Minnesota, the word "missions" means more than pictures of Africans or statistics on new converts in Latin America.

Home missions means the three Christian centers in the Twin Cities and the Christian Friendliness work done by Lina Lehtonen with Finnish people in the new Taconite area of northern Minnesota. It means the Baptist chaplaincy in Rochester and the Baptist homes in Minneapolis, Redwing, and Winnebago. Home missions means church-extension projects like Ford Parkway and Grace Chapel in St. Paul and First Baptist, Hopkins.

Foreign missions means Minnesotans like the Franklin Nelsons and the Russell Browns, in active service in Burma. It means heroines like Louise Giffin, confined for twenty-one months under house arrest by Chinese Communists. It means Minnesota girls like Evalyn Camp and Alice Bixby, who gave many years of their lives to God's service in Japan. It means the scores and scores of Minnesotans who have given their lives to the American Baptist world mission. It means White Cross

boxes and CARE packages and the B.Y.F. Milk for Millions drive. It means seeing the movies of Africa taken by A. C. Swenson, pastor of the Clarks Grove Baptist Church and a member of the board of managers of the American Baptist Foreign Mission Society.

Baptist missions came alive in Minnesota last November during Missionary Emphasis Week, when thirty-five missionaries told their thrilling stories to more than twenty-three thousand people. The programs at both the St. Paul and Minneapolis women's meetings appealed strongly to the special place that missions holds in the hearts of Baptist women, and reminded them once more of the unmet needs which their White Cross boxes and other contributions help to fill. The excellent radio and television coverage took the story of the work to many who could not hear the missionaries in person. Of greatest importance in the week's program, however, were the missionaries themselves. Their deep commitment to Christ, their honest concern for the spiritual and physical welfare of the people they serve, their humility, and their knack for say-

Minneapolis skyline from east bank of the Mississippi River. In the foreground is Nicollet Island



ing a great deal in a short time were appreciated by Minnesota Baptists.

As Robert E. Slaughter, chairman of the committee on arrangements for the 1954 meeting of the American Baptist Convention in Minneapolis, said, "In the planning of Missionary Emphasis Week, the good attendance, and the enthusiastic reception of the speakers, we have a demonstration of the interest in, and loyalty to, the American Baptist Convention on the part of Minnesota Baptists, which gives a fair forecast of the enthusiasm we feel for the opportunity which is ours to serve as hosts for the 1954 convention."

Baptist missions this past year meant contributing \$110,000 to American Baptist causes, plus special gifts of nearly \$50,000 to Sioux Falls College. Baptist missions means reading *MISSIONS* and *Crusader* and having Minnesotan Reuben E. Nelson as general secretary of the American Baptist Convention. It means the work of the twenty-three committees making arrangements for the convention in Minneapolis, May 24-28. It means the thrill that will come as the new missionaries are commissioned before they go out "into all the world." On the theme "Christ in You," the convention this year is likely to be one of the best ever held by American Baptists.

Besides the outstanding program, the setting for the convention is also ideal. The city's hotels are among the nation's finest. The natural beauty of Minneapolis is breathtaking. Its lakes and parks offer a panorama of beauty

and recreational facilities. The mighty Mississippi, famed the world over as the "Father of Waters," flows sedately through the city. Nearby is Minnehaha Falls, commemorated in Longfellow's poem, *A Song of Hiawatha*.

Minneapolis is also distinguished for its 420 churches, its Symphony Orchestra, the University of Minnesota, and as the home of the Aquatennial, one of the most colorful summer events of the nation. Gourmets (and others who are hungry) will find delicious food in Swedish, Italian, and Chinese restaurants, as well as outstanding examples of traditional American cookery. Sports fans are familiar with the achievements of the Lakers on the basketball court, the Gophers on the gridiron, and the Millers on the baseball diamond.

Minneapolis combines the friendliness of a small town with all the advantages of a metropolitan center. It is the gateway to Minnesota's matchless vacationland—the land of Paul Bunyan. The fishing season opens May 15, and countless lake and brook trout and wall-eyed and northern pike will be waiting to nibble at the bait of fishermen. For links enthusiasts, there are five municipal and eleven private golf courses in Minneapolis.

Across the river is St. Paul, a traditional rival of Minneapolis. Visitors will be interested in the state capitol, in Como Park Zoo, in the Mounds and Midway Hospitals and School of Nursing, in the campus of Bethel College and Seminary, and in historic First Baptist Church, the oldest in Minnesota.



Sailing and fishing are a summer's delight here on beautiful Lake Harriet in colorful Minneapolis

On the Road to Mandalay

*The story of a pilgrimage which began in January, 1951,
at the birthplace of Adoniram Judson in Malden, Mass.*

By RUSSELL E. BROWN

WHEN we spent several weeks of the hot season of Burma in the hills of Maymyo, I completed a pilgrimage which I began in January, 1951. I had grown up across the city from Malden, Mass., the birthplace of Adoniram Judson, and, while attending Colby College in Maine, I had stood on the banks of the Kennebec River under the Boardman willows that commemorate the life of George Dana Boardman, early co-worker of Judson's in Burma. And then, at Andover Newton Theological School, I had felt the spirit of Judson's Andover Seminary days. It seemed like a final wonderful experience for my wife and me, on our last Sunday with our family in Boston, to visit Judson's birthplace in Malden, look at his old teakwood chair, and offer a dedicatory prayer as we set out for our work in Burma also.

MALDEN HOMESTEAD

I shall never forget that cold Sunday in January, 1951, when we visited the old Malden homestead. We sailed soon after for Burma, and constantly since that time, as I have traveled about in Rangoon or Moulmein, I have thought to myself: "This is where Judson walked; these are the things he saw." For I imagine that the tinkle of the Moulmein pagoda bells today is not so different from what he must have heard as he walked in the cool evenings on the hillside. And I never look at the brilliant Shwe Dagon Pagoda in Rangoon without thinking that it must have looked this way to Judson, too. There is something delicate and beautiful about the burnished, gleaming gold of the pagoda spire, with its jeweled umbrella, or *htee*, and its bells sounding faintly as they are moved by the breeze. But there is something about it also that makes you say, "I must master the Burmese language. I must get the gospel to these people."

I had seen the little pool in Rangoon, just

a cattle watering place, where Judson is said to have baptized the first convert, but what I looked forward to most was seeing the place where he was imprisoned at Ava. And the opportunity, when it came, was like the climaxing of a pilgrimage.

PLAIN OF MANDALAY

As we descended from the hills of Maymyo, with their elevation of 3,000 feet, to the hot plain of Mandalay (500 feet), we were impressed with the vastness of this flat plain from which the mountains rise abruptly on all sides, making the motor road a series of steep inclines and hairpin turns. There were military posts on many promontories along the road, for *dacoits* ("bandits") were a constant menace. And there were sentries at the gates of the towns, allowing no one to enter or leave between 6 P.M. and 6 A.M.

Far across the plain, the Irrawaddy River could be seen lazily twisting its way southward. On this side of the river was the irregular patchwork of paddy fields and small canals, mango groves, and occasional groups of thatched houses huddled beside a clump of palm trees and a lotus-padded pool of quiet water. But the most prominent landmark was Mandalay Hill, with its white pagoda on the peak and the long series of covered steps leading up to it, a good three-hour climb for the faithful worshiper. Below Mandalay Hill, hundreds of tiny white pagodas dot the landscape like so many white tombs—reminding us that this is the great religious center of Buddhist Burma. Soon the palace moat and wall were visible—one mile square—an amazing relic of monarchy, but damaged in the war and now slowly crumbling. One could see that Mandalay was a burned city. Few magnificent buildings remained, and postwar rebuilding was just getting under way.

But Judson probably never saw this city in its glory; for it was not until after Judson's

death that King Mindon, in 1857, transferred the capital to Mandalay. In the early days of Burma, the royal palace was shifted according to the ruling dynasty and the whims of the king. It had been in Shwebo, and earlier in Pagan, but in 1635 it was moved to Ava, on the Irrawaddy, just below the river from Mandalay by a few miles. Ava in Burmese is called "*In-wa*," which means "the mouth of the pond."

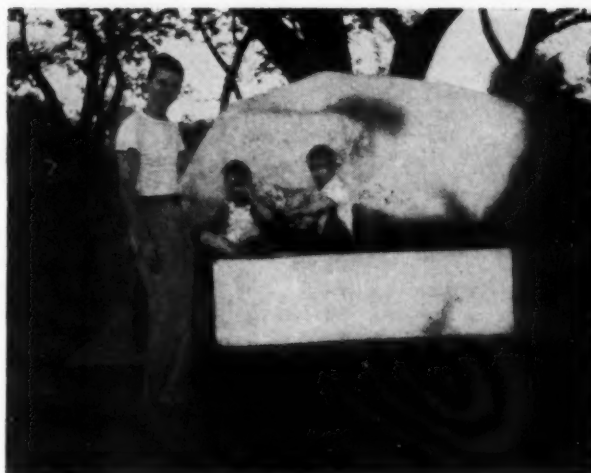
IN AMARAPURA

As we drove from Mandalay to Ava, we passed through the town of Amarapura. The name of this town is Indian, and it was settled by people brought from India to weave the king's silks. The descendants of those weavers live in Amarapura to this day, and many people go there to learn the weaving of the famous Mandalay silk. After Ava was built, a later king moved his palace to Amarapura, possibly for more safety against river attack. Consequently, Amarapura has many ruins of old pagodas and monasteries—many with more Indian than Burmese architecture.

Also in Amarapura are the shops of those who carve the images of the Buddhas out of the white Burma marble, or cast them of metals. This also is a trade handed on through families for generations, and shop after shop was filled to overflowing with Buddhas of all sizes and in various stages of construction.

Two spans of the great Ava bridge were destroyed during the war, and so we could not motor all the way to the Ava palace across the river. I was glad we could not. It seemed more befitting our pilgrimage that we should get into the little *hley*, be rowed across the river, and then take a pony cart for the final lap of the journey. It was just a dirt road, deeply rutted, running down through Ava town.

Suddenly we went over a little rise in the road. We were told that this was what remains of the old palace wall. We looked to right and left and noticed that the rise ran in a straight line and became higher on each side of our rutted road. We were now in a field sown with some kind of beans. To the right we could see the ruins of the palace of the queen—now used as a monastery for Buddhist monks. To our left, at the opposite end of the palace enclosure was another ruins—the palace of the king. And straight ahead, our guide, Pastor U Chit



Mission Treasurer Lloyd James and his two sons at the monument on the site of Let-m'-yoon prison, Ava



David James looks on as stonecutter carves one of the small marble Buddhas. Later, priest blesses it



Newly finished zayatt ("porch") beside a pagoda. Images are of Buddhas who ruled in various ages



The yard in front of the stonecutter's shop has a large collection of Buddhas, all sizes and prices



At the ruins of an old temple in Amarapura, remain three Buddhas, though the wall itself is crumbling



Standing as testimony to the work of our missionaries in Burma is rebuilt Mandalay Baptist Church

Pe, led us to a fenced-in plot—the site of the famous Let-m'-yoon prison.

This little plot, amid the many Buddhist shrines of Mandalay, is the property of the American Baptist Mission and a hallowed spot to Burman Christians. There were two huge trees on the prison site that must have been there in Judson's day, and in the center a great marble stone, mounted on a concrete base, bearing an inscription in English and Burmese that told the story of Judson's imprisonment. Evidently at the time Judson was here, the king had moved to Amarapura, and the prison was just a few ramshackle buildings. But its name meant "Hand shrink not," and we have only to read a little of Judson's biography to know what terror this prison had for him and his wife Ann. It was here that Judson used his hard pillow filled with the manuscript of his translation of the Burmese Bible. And here it was thrown out, only to be found and preserved by his faithful servant.

VILLAGE OF AUNGBINLE

On the other side of Mandalay is the village of Aungbinle, where Judson was taken as the British advanced on Mandalay. We did not have time to visit the little church, founded there by Judson. They say that in this church are preserved the shackles with which Judson's hands and feet were bound. But it was in this village on the flat paddy lands of the Mandalay plain that Judson was finally given his freedom.

I could not help being impressed with the number of ruins of pagodas, palaces, and other fine buildings around Mandalay. How quickly with the destruction of war the jungle has come creeping in to obliterate the glories of human construction! But as we started away from Mandalay I looked back for a moment to see the towering spire of the Burmese Baptist Church. I thought of U Chit Pe, the young, energetic pastor, and the many lives he is touching with the gospel. And I realized that on Mandalay plain something had been built 150 years ago that mold and creeping vines could not obliterate. In the living, vital community of Christian lives the gospel is moving on, conquering war and hatred, building amid the ruins, building the eternal palaces of the kingdom of God in the hearts of men.

The Lady in the Harbor

*Concerning our American Baptist responsibility
for keeping America the "Land of Opportunity"*

By PAUL O. MADSEN



PERHAPS I had better tell you about the lady at once, in the event that you are wondering why an article with this title should appear in *MISSIONS* magazine. I have reference to Miss Liberty, who has stood for many years in the New York Harbor, gateway to the New World, "Land of Opportunity." Each night the torch in her hand is lighted, and the beacon shines forth to the eager, the hopeful, the dreamers of many lands who think of tomorrow and the fortune it will bring.

But not all who see the lady see her from a ship as they enter the harbor. Some see her as I do each morning on my way to the Home Mission Building. From the window of the railroad car, over the tracks and the freight cars, through the tangle of telegraph and telephone wires and derricks, there stands the lady. From my vantage point she is not glamorous, or even attractive. For the dirt and grime of the docks and the railroad yards obscures my vision, and she is crusted over with green from the humid sea air.

This is a parable for the people who live in the city. The bright lights, the flashy automobiles, the chic restaurants, the attractive store windows once were alluring. But for millions of people the reality of living has taken away the romance and the glamour of it all. Now remains only an occasional renewal of yesterday's hope, which is seen through the dirt, the grime, the tangle of everyday living.

PROBLEMS OF THE CITY

The pastor of Puerto Rican people in a large city said recently, "My biggest problem is with helping my people to have self-respect. They've lost their energy, their strength, in

simply trying to live. Their children have trouble in school, wrestling with English. The parents can get only the poorest of jobs, at low pay and hard hours. They're losing and they know it."

Not a story of Puerto Ricans alone, this is a story of the people in the heart of the city, the "inner city." Much has been said in these postwar years of the move to the suburbs of the thousands and hundreds of thousands of people without a church. And many have seen the need and responded, with the wonderful church-extension campaign that now goes forward. But do not forget that the population of the heart of the city has not declined in these years. It has increased. Where two persons have moved out, three may have moved in. Where four lived before, the apartment has been subdivided, so that eight or twelve or even sixteen may live there now. There are 6,000,000 more residents of the "inner city" than there were just ten years ago.

The heart is central to the body. It works day and night to deliver the food that is needed by every muscle and tissue. It is the pump that literally keeps life going. The heart of the city is the same. If it is left without ministry, then death will come to the fringes. It will not be a material death, but it will be a spiritual one. Someone has calculated that Americans consume 11,000,000 pounds of aspirin a year. We do not wonder, when we think, for example, that the equivalent of the population of Denver, Colo., appears in juvenile court each year in our nation. Aspirin is hardly enough. The people need Christ.

Is anything being done? We are happy to say that there is. Some significant answers and



At Rockefeller Center, New York, displaced persons sense the wonder and the freedom of the New World



The cities of the American Baptist Convention are ready fields for the Christian missionary outreach

methods are being found in our present Juvenile Protection program. Our Christian centers are offering a gleam of hope to people who are losing hope.

Rosalia Cioffi is a school principal in Camden, N.J. Last fall she came to a conference of Christian center workers to say how much this work in the heart of the city means to the children of her school. Of the six hundred in her school, she finds that one hundred are enrolled at Camden Christian Center. It is a stirring story as she tells it in detail, saying that the lives of the children are changed. She cooperates with Camden Christian Center to the limit that regulations permit, even though she is an Episcopalian. She does so because something is happening—something good, something Christian.

From Hammond, Ind., there comes another word, from the chief of police, a member of the Disciples of Christ church, who tells of the days when he came to Hammond. In one section the city permitted police patrols only if four men were together. It was too dangerous for fewer than that number. Now Brooks House is there, and today there is an irregular patrol only at night, and then only one man. Brooks House has made a difference, says this chief of police. Hope and dreams are reborn, even in the sordidness and tangle of congested city living.

Weirton, W.Va., is a steel-mill town. If you walk down the streets on the windward side of the mill, graphite settles gently upon and about you. Film collects so much on wind-

shields of cars in a few hours that it must be removed before driving. There, in that difficult area, is the Baptist witness. Church furniture is covered between Sundays, since the graphite dust would be so thick, so penetrating, that it would ruin the finish of the furniture. The furniture is covered, but not the work of American Baptists. It goes on, helping, aiding, winning the people who want something better.

THE HANDICAPPED

But it is not merely the people who live in the crowded inner city who look for a better way of life, or the people of the steel-mill towns; it is others as well. We call many of our places of worship "auditoriums," since they are built for audio purposes—to hear the sermon. In several cities there is now work among the deaf and deaf-mutes. We shall not attempt to coin a word, but in Los Angeles, for example, it is a chapel for seeing, not for hearing. Different in arrangement it must be, for here the sermon comes in two forms—by lip for those who read lips, and by sign language for those who do not. It is imperative that one sees the preacher. What a broken-hearted people these would be if there were no response to their need! For they, too, need Christ.

We think of another church at the foot of Fifth Avenue in New York, N.Y., that has a myriad of diverse opportunities. A full story could be told about its policy of taking the boys whom the social agencies have given up



In a Christian center, one of many in the United States, children are directed in creative play

as lost and too hard to handle. Another story could be told of its influence upon area policies. Judson Memorial, historic old church in Greenwich Village, is in the midst of a complex picture. One phase of its ministry brings back memories to me, for in my background is a school which had as its ironic cheer:

On our campus there's no grass,
Only bricks and broken glass.
Not a shrub and not a tree,
Junior College, hail to thee!

New York University could almost use that cheer! Its students come by subway, coming up out of the ground into Greenwich Village. Devotees of the modern, they use strange language sometimes. Recently Judson Memorial's pastor, Robert Spike, had an intent young man seek him out for guidance. In all seriousness, the conversation began with, "Can a cat really dig this Christianity?" Not humorous, it was vital to the young man, and he was speaking in his language as he asked if this Christianity could really be made to come alive. We know how the pastor answered, for we know his ministry, even if we do not know the exact words he used in response.

MINISTRY TO SEAMEN

East or West, you find that men who live on the sea anticipate a day or two every six months on shore. Not too far from the docks of San Francisco is a home with a gracious hostess and a hard-working pastor. The Thorbjorn Olsens provide a place of rest, a snack



Our American Baptist Juvenile Protection program seeks to prevent tragic scenes such as this one

for lonely men, a spot for news and letters from home. Here is a forwarding address for hundreds of seamen. The Olsens do more, for they give a spiritual lift to seamen of all nations, who anticipate their San Francisco call. There the beacon of welcome and of hope always burns brightly.

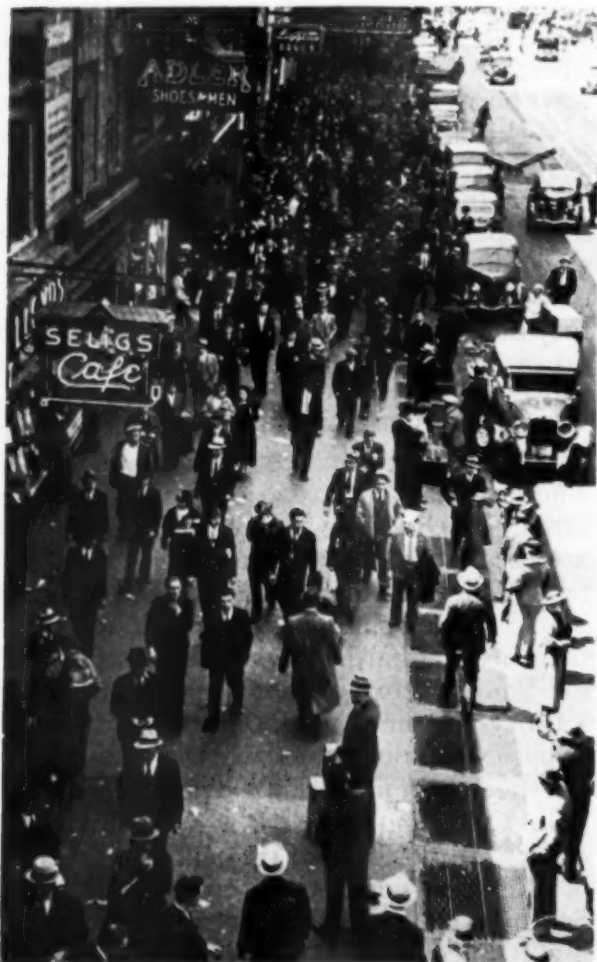
We think of Milwaukee and San Francisco again, to name but two cities. Chinese people have come to America, "Land of Opportunity." But how can they take the opportunity when they know no English? So, under Christian auspices, English is taught, and with it they hear of Christ. As the realization of their dream begins to come, it comes because Baptists cared.

The heart of the city remains to challenge us. We cannot run from its challenge. As Theron Chastain has said so well, "Often-times churches take care of the people who are easy to reach, but that is not all of our task." We cannot leave behind those that are hard to reach simply because ministering to their needs is hard. It would have been easier for Paul not to go on his great missionary journeys, but he went. Twentieth-century missionaries can do no less, whether the journey is a thousand miles or only a few blocks.

In Cleveland, there is a very interesting church. In this time of tremendous migration of Negroes northward, one church in a Southern state called a congregational meeting. It voted to move to Cleveland. The people sold or packed their furniture. The pastor and deacons and trustees gathered up church ma-

terials. The people, the whole congregation, moved to Cleveland. To them it was a shining beacon. They found new homes, new jobs, a new church house, and then, with the old pastor and congregation, continued services.

The last United States religious census records that 33 per cent of the Negroes of the United States are Baptists. Of the churchgoing Negroes, 65 per cent are Baptists, and more and more these are in our cities. American Baptists are seeking to minister through education centers. Here are classes for ministers and lay people, in order that these people, often handicapped educationally, may have opportunity to acquire further knowledge. Bible classes, teaching methods, and leadership aids are provided, so that there may be better church leaders. In several of these centers the students come for a hundred miles, staying overnight, taking classes one after-



Have you really ever seen your own town or city? Take a look at Main Street and discover its needs

noon and evening and the morning of the next day. In other centers, the director goes out into a neighborhood of the city, or to a neighboring community, and there conducts classes for those who want to be better-trained Christians.

ONE CITY BLOCK

Come with me to a single short block in a city. If everyone in the United States lived as closely to their neighbors as these folk do, all the 160,000,000 of the United States would live on one-half the small island of Manhattan. There are 4,000 people living on the two sides of the street. Recreation for children is standing on the roof of a six-story tenement and throwing snowballs at passers-by on the street below. Recreation for children is building a fire in the gutter. Recreation for children is kicking a tin can back and forth on the street, dodging cars as they do it. Immorality is accepted, for there are no standards of right and wrong.

Now, of course, one church cannot deal adequately with this problem, but in a new kind of venture churches working together can take an old store front, paint it, and try something to meet these needs. And the people come. For the vision of something better lingers even through the tangle of living, and through the grime and filth and the confusion.

Someone has well said that the church cannot blame or criticize, but "must go in penitence to the people." We do not know all the answers. Many of us do not even know all the problems, and certainly until all the problems are known we can never know the answers.

Ours is still a land of opportunity. It is still a place filled with hope and dreams of what can be. Sometimes the hope almost goes, for energy is drained quickly by the screaming of traffic, the drive, the impatience, the loneliness of the city. But more than ever, here the Church of Christ must bring refreshment of spirit, renewal of vision, and new sources of lasting spiritual power.

The teeming millions of the metropolitan areas wait for a Christian ministry. They do not ask for patronage or dole. They ask for comradeship, love, sympathy, understanding. We must respond. For, says Jesus, "inasmuch as ye do it unto the least of these, my brethren, ye do it unto me."

Homes and Hospitals: A Basic Ministry

Adequate support of our Baptist homes and hospitals is not a marginal matter. They constitute one of our basic ministries

By OSGOOD H. McDONALD

WE HAVE NOW, in affiliation with the Association of Homes and Hospitals of the American Baptist Convention, forty-nine institutions—eighteen homes for children, twenty-six homes for the aged, and five hospitals. A survey shows that at the end of the last convention year more than 800 children and more than 1,500 elderly men and women were being cared for in our homes, and that during the year more than 27,000 patients had been cared for in our hospitals.

A WORTHY MINISTRY

The administrative and working staff of the homes numbers more than 500. The hospital staff includes 500 doctors, 250 registered nurses, and 400 nurses in training. Property values of these institutions are estimated as totaling in excess of \$16,000,000. Endowment funds exceed \$7,000,000. Last year's expenditures total some \$7,200,000,—a figure which bears interesting comparison with the total Unified Budget of the American Baptist Convention.

True, much of the income of these institutions, particularly in the case of the hospitals, comes in fees and charges from non-Baptist sources. Nevertheless, all funds are administered under Baptist auspices and represent, in financial terms, one of the great ministries of our denomination.

PERIOD OF EXPANSION

It should be noted also that this great philanthropic ministry is now in the midst of a period of significant expansion. For example, the hospital in Evansville, Ind., is building a large addition. Children's homes in Illinois and in Southern California have recently acquired extensive new properties.

Expansion programs are particularly evident in our homes for the aged. The propor-

tion of elderly people in our total population is steadily increasing. The proportion of aged men and women whose cases call for institutional care is likewise increasing. All our homes for the aged have long waiting lists of applicants. New buildings have recently been completed for the Philadelphia, Pittsburgh, and Cleveland homes. New buildings are planned in Chicago (Maywood) and in Cincinnati. A beautiful home was opened recently by a newly organized corporation in Rhode Island. Other new homes for the aged are contemplated.

These institutions are all related, more or less directly, to the Baptist churches and associations in the areas in which they are located. Two have a state convention relationship. Three are related organizationally to the Home Mission Societies. Many of these institutions are beginning to benefit by the provisions of the Institutional Budget of the convention.

A SERIOUS PROBLEM

The relationship of our homes and hospitals to the American Baptist Convention, as such, is, however, only nominal. The convention's Association of Homes and Hospitals is little more than an informal fellowship of friends of our institutions, with an annual meeting at the time of the convention session. The convention's annual appropriation to this association is only \$200.

Herein lies a serious problem. Friends of our institutions are concerned about this lack of vital relationship of our institutions, one with another, and all with the convention. Some of these friends, influential laymen, have been asking why our institutions are not receiving the recognition which they think they deserve, and which, they discover, is being given to similar institutions in other denomi-



"At evening time it shall be light." So it is for those in our American Baptist homes for the aged



In Cleveland's most beautiful residential section is this lovely, substantial Baptist Home of Ohio



Overlooking the Hudson River in Upper Manhattan is New York's elegant Baptist Home for the Aged

nations. This invidious comparison becomes particularly acute as we meet with representatives of these other denominations in the annual conference of the Association of Protestant Homes and Hospitals. This situation should be corrected.

Our present situation with regard to our homes and hospitals may be considered analogous to that which obtained with regard to our schools and colleges prior to the organization of the convention's Board of Education. That board has been able to coordinate the work of our educational institutions, guide their policies, provide financial counsel and promotional personnel. In a number of cases that board has been able even to save these institutions for our denomination. So, we believe, a similar agency, officially related to the convention, could coordinate, counsel, guide, strengthen, and even save our philanthropic institutions.

A further consideration centers in the fact that our homes and hospitals, in their local areas, by binding our Baptist people, liberal and conservative, into a common fellowship of practical Christian service, have been a major factor in creating and conserving denominational unity. Many of our churches might have been completely at the mercy of divisive influences which we know only too well had it not been for the vitality of their interest in our homes and hospitals. It is quite possible that our American Baptist Convention may discover a new source of unity within its own life as it comes to give more direct support and sponsorship to our philanthropic institutions.

A RECOMMENDATION

The Association of Homes and Hospitals, through its special committee, has given much time and thought to this problem during the past three years. It has presented its case to the General Council of the convention. It has been the judgment of the General Council that the creation of a new convention agency for sponsoring the work of the homes and hospitals is not advisable. Their recommendation is that this work be related to one of the existing agencies of the convention, namely, The American Baptist Home Mission Society.

Conference with this society has revealed the practicability of this plan. The Associa-

tion of Homes and Hospitals, at its meeting in Denver last May, considered this recommendation, as presented by its special committee, and recorded its unanimous approval. The proposal involves:

1. The establishment of a department of homes and hospitals within the organization of The American Baptist Home Mission Society.
2. The provision of a budget of approximately \$20,000 for this department.
3. The appointment of an executive, with salary, travel, office, and promotional expense appropriations to be covered from this budget.
4. The organization of an advisory committee from the Association of Homes and Hospitals and made up of persons related to the work of the institutions concerned.

The foregoing proposal does not contemplate administrative supervision or financial subsidy for individual institutions. Most of these institutions are now independent, self-supporting corporations. The purpose is, rather, that of creating an effective relationship between these institutions and our total denominational enterprise; acquainting our denominational constituency with the work of our various philanthropies (a public-relations program now greatly needed!); counseling existing institutions with regard to problems which they may be facing; advising with groups interested in the establishment of new institutions, the organization of a program of interinstitutional conference throughout the field and particularly at the American Baptist Assembly at Green Lake, and the training of administrative and nursing personnel through our Baptist educational institutions.

This purpose also includes the strengthening of interdenominational cooperation and the utilization of every possible opportunity for the raising of our standards and the advancement of our work.

NOT A MARGINAL MATTER

This is not a marginal matter. Here we are considering one of the basic ministries of the Christian church, a ministry of "pure religion and undefiled" (James 1:27). The effective incorporation of this philanthropic ministry within the organization of our American Baptist Convention will mark a major advance. We anticipate favorable response when this matter is presented to the convention at its meeting in Minneapolis this month.

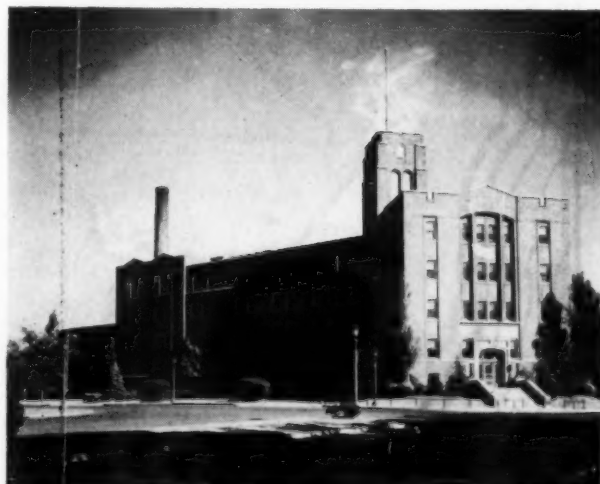
May, 1954



Leisure-time activities in the work shop for the boys in Children's Baptist Home of S. Calif., Inglewood



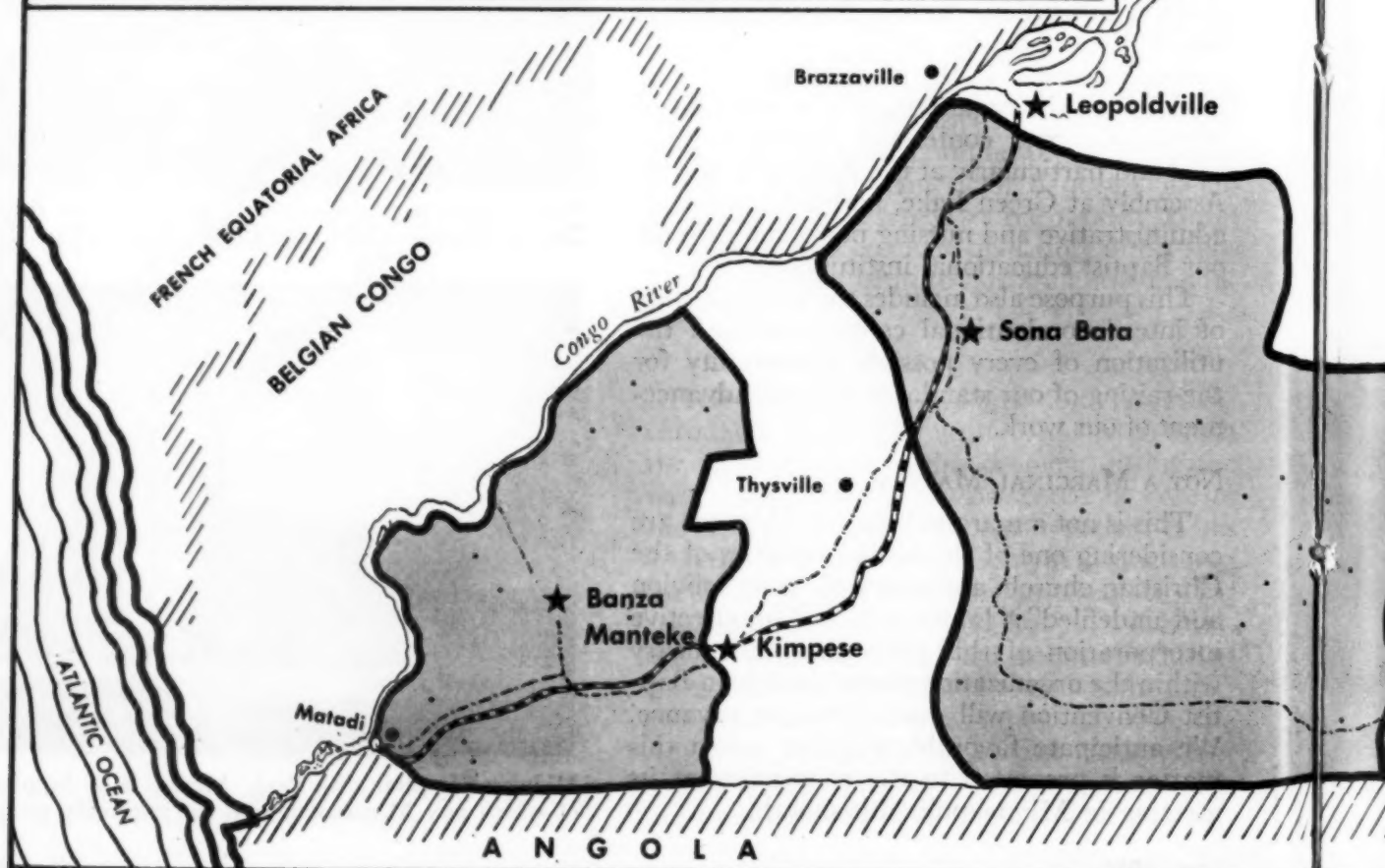
New cottage-type construction: Ross Stewart Hall, Central Baptist Children's Home, Lake Villa, Ill.



Midway Hospital, St. Paul, Minn., is a hospital of which any Minnesotan may be justifiably proud



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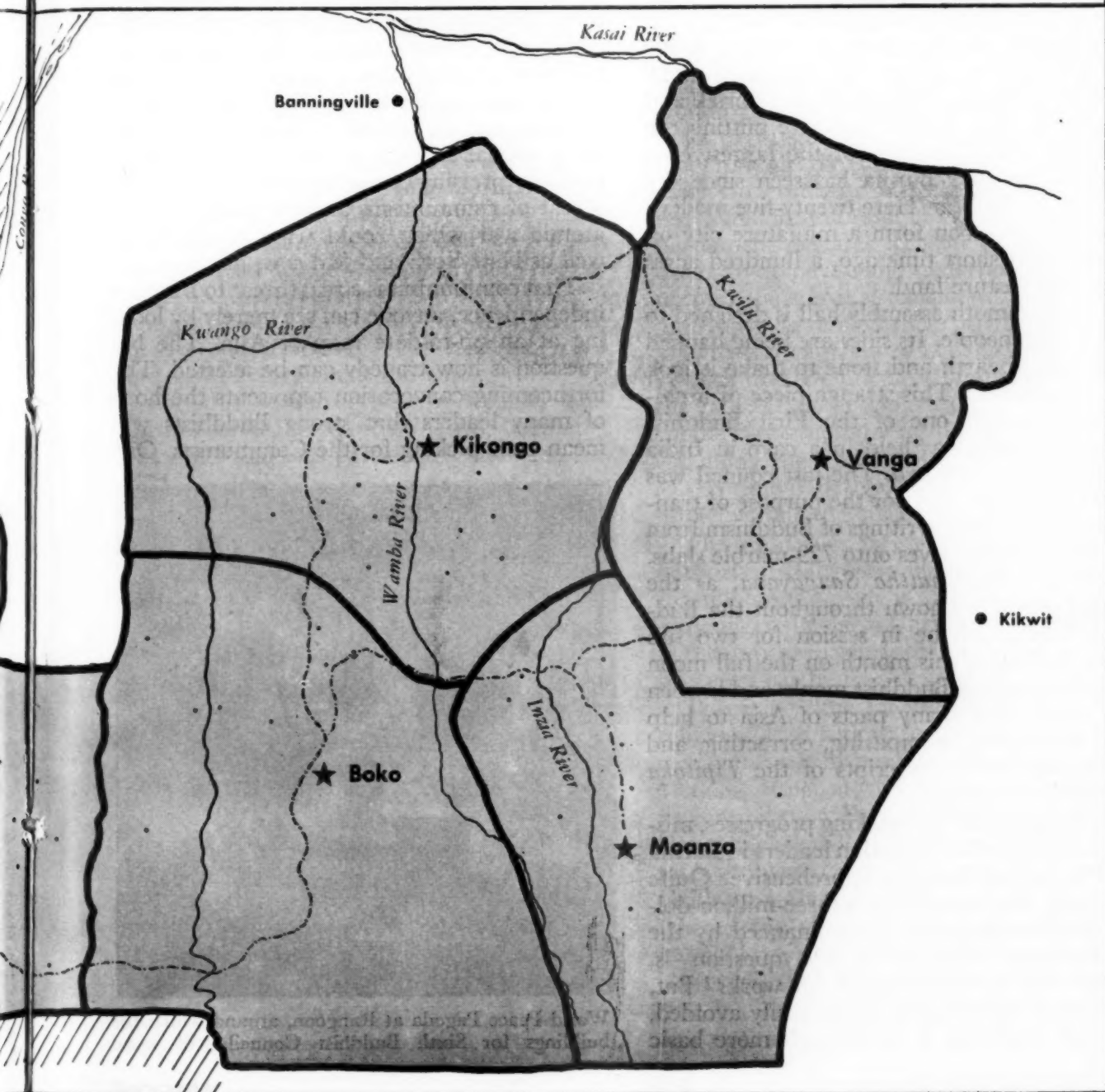


American Baptist Mission in The Belgian Congo

Locations marked with a star are American Baptist mission stations in which one or more missionaries reside. These stations give their names to the fields clearly outlined. Dots represent church-centers, which usually include a school and a dispensary with a Congolese staff which works with the area missionary. The other places named, but not starred, are added for more complete geographical detail and orientation. American Baptists cooperate with 31 other Congo mission agencies in the Congo Protestant Council.

KEY

————— Railroad
- - - - - Motor Road



Buddhism: End or Beginning?

Sixth Buddhist Council will challenge both communism and Christianity for supremacy in thought and life of Burma

By ADDISON J. EASTMAN

ON THE OUTSKIRTS of Rangoon, under the shadow of a new World Peace Pagoda, the Government of Burma is busy preparing for one of the most important events in its history: the Sixth Great Buddhist Council.

Day after day hundreds of workers, many of them women, swarm up and down shaky bamboo scaffolds, carrying loads of brick and cement on their heads. They are putting the finishing touches on one of the largest construction projects Burma has seen since the Second World War. Here twenty-five modern buildings will soon form a miniature city on what was, a short time ago, a hundred acres of rolling pasture land.

The mammoth assembly hall is designed to seat 15,000 people. Its sides are being banked with tons of earth and stone to make it look like an old cave. This strange piece of architecture reminds one of the First Buddhist Council, which was held in a cave in India nearly 2,500 years ago. The last council was held in the year 1871 for the purpose of transcribing the sacred writings of Buddhism from the brittle palm leaves onto 729 marble slabs.

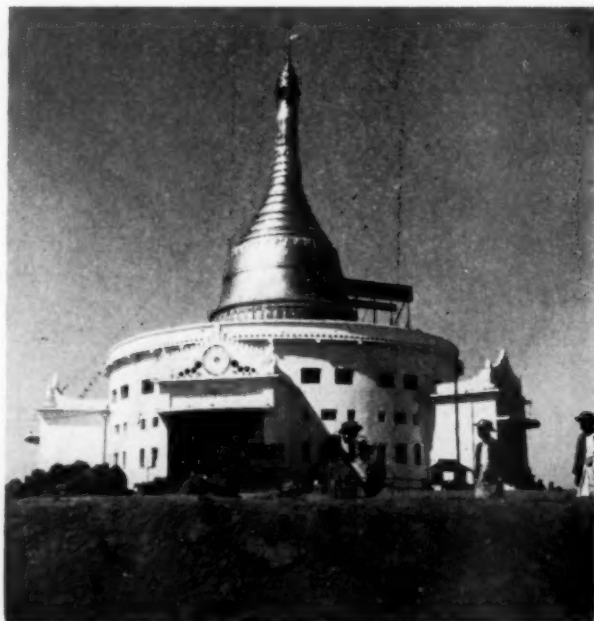
The present *Chattha Sangayana*, as the Sixth Council is known throughout the Buddhist world, will be in session for two full years, beginning this month on the full moon day. Hundreds of Buddhist monks and laymen will come from many parts of Asia to help with the work of comparing, correcting, and translating the manuscripts of the *Tipitaka* (Buddhist scriptures).

As this gigantic undertaking progresses, missionaries and other Christian leaders in Burma tend to be increasingly apprehensive. Quite naturally, they wonder at a three-million-dollar religious program being financed by the Government. And their first question is, "What will be the future of our work?" But, while such concern cannot be easily avoided, the real challenge is on a much more basic

level. Its full impact is felt when we consider why Buddhists of Burma are calling for a General Council at this time.

Recently it has been my privilege to sit down and talk with some of the Buddhist laymen. Most of them are senior government officials, who cannot divorce their concern for national progress from a deep desire for the revival and spread of the Buddhist religion. They regard the revival of Buddhism as having a special urgency at this time, in view of two very pressing considerations: the growing threat of communism, and the danger of an atomic war which could wipe Rangoon, as well as New York and Moscow, off the map.

That communism is a real threat to Burma's independence, anyone can see merely by looking at an up-to-date map of Asia. The big question is how tragedy can be averted. The forthcoming convocation represents the hope of many leaders that strong Buddhists will mean poor picking for the Communists. One



World Peace Pagoda at Rangoon, around which the buildings for Sixth Buddhist Council will stand

high-ranking official said recently: "We feel that our freedom is being threatened by a sinister ideology, and we are convinced that Buddhism can stem the tide."

Up to the year 1950, it was quite popular for a Burman to say that he was a Communist, a Marxist, or some other kind of Leftist. That was because Communist literature provided the fire for most of the resistance leaders working for independence from the British. But today independence is won, and the lines are clearly drawn. There may still be some Communists around, but communism is no longer popular. Why? Because the people of Burma are being turned from materialism to the path of the Enlightened One.

So runs the argument.

But the second factor behind the coming council is probably even more significant. The year 1956 (2,500 years after the death of the Buddha) is thought by many Burmans to be the end of the "Buddhist Era." They believe that Buddhism may then die out as a religion. There are others, however, including those responsible for promoting the Great Council, who, in their own words, "are trying to revitalize Buddhism and prepare for its growth and spread throughout the whole world."

For this second group of people, Buddhism's service to mankind is just beginning. They feel that it is particularly suited to suc-

ceed where all other religions have failed. Declaring that Christians have made a mess of things, they say, "See how many times the 'Christian West' has plunged the world into bloody war. Obviously, we must turn elsewhere, and in a hurry, to learn of peace."

U Chan Htoon, Burma's winsome attorney general, expressed the feeling of many of his colleagues recently in stating: "Now we are threatened with another global war and the total annihilation of mankind. The people of the world are greatly alarmed and very anxious to find some way out of this impending catastrophe. Buddhism alone can provide the way. . . ."

This same point of view was made even more explicit in a resolution passed unanimously by the Union of Burma Parliament some time ago. After expressing its dissatisfaction with the materialistic approach of other Governments to the problems confronting mankind, the resolution stated: "... this parliament declares its firm belief that it is necessary to devise and undertake such measures for the spiritual and moral well-being of man as would remove these problems and help man to overcome Greed [*Lobha*], and Hatred [*Dosa*], and Delusion [*Moha*] which are at the root of all the violence, destruction, and conflagration consuming the world."

Calling the Sixth Great Buddhist Council at this time is Burma's first important step in implementing this striking resolution.

The miniature city springing up on the outskirts of Rangoon will be a symbol of hope for millions of people in Asia. It will also be a sobering challenge to Christians who proclaim a redemptive gospel of abundant life and peace on earth.

This is no time for glib criticism of other religions. It is a time for taking stock of our own witness. Why has it not always been clear? Why has it not always been convincing? Our responsibility in Burma today is tremendous. For, while we will continue to meet many surface problems along the way, our greatest challenge is that which faces Christians everywhere: the challenge to clarify the unique nature of our faith, and to find new ways of communicating it through word and deed, so that everyone, including Buddhists, will be able to understand it.



Under Construction is Assembly Hall Cave, as it appears from entrance to the World Peace Pagoda

May, 1954



Missions from My Pulpit

No. 14 in a Series

*"Missionary concern in the pew begins
with a man in the pulpit who cares"*

By LEE SHANE

THE STORY of missions from my present pulpit begins with a muddy hole, a war-surplus tent, and a chicken house! The hole was in a suburban area of Mexico City. No stars spangled the sky that August night in 1948. Water was claiming the hole, water from the warm summer rain that was spilling out of the dark heavens, and I was standing in it.

Silhouetted on the mound of earth above me were gaunt figures—the drawn, brown faces of women, with their *rebosas* pulled over sleeping infants; and overall-clad men holding lanterns, which made tiny explosions, as the rain drops spit against the hot chimneys. A ghostly shape emerged from the darkness and pressed a trowel in my hand, with which I was to set a hunk of stone in a prescribed place. Another figure materialized out of the rainy night and in earnest voice began a prayer in Spanish, unmindful that his upturned face became a target for the rain-drops. The silhouettes above shuffled into a circle around the hole, and suddenly the night air became alive with a precious song—"Blest be the tie that binds our hearts in Christian love."

That night on a home-mission field I helped a church come to birth. I remember one sentence spoken: "We have very little money, but we have an abundance of faith and we are going to build a church!" Well, you do not stand in the rain with a determined folk like that, watch them start a gallant adventure, then turn on your heels and forget them. No, you come home to your pulpit; you paint pictures to your congregation of a brave people's struggle to witness; you drag their needs

across the souls of the men and women before you; you work, you pray, you talk until the concern you feel gets down and becomes the concern of your church. This concern blossomed into hundreds of dollars that not only built a church in suburban Mexico City, but also built a parsonage and made possible the calling of a full-time minister.

What am I saying? That a missionary concern in the pew begins with a man in the pulpit who cares! I remember what William Temple told some of us once. He said: "If what you have gained from your religion is something that you could possibly hold to yourself without wanting to impart it to other people, then it is not God's best gift in the gospel, and it is not salvation. But if what you have received is the fullest of what God offers, then you cannot keep it to yourself, because of what it is. The fact that you are not passing it on proves that you haven't got it; and if you have got it, it will make you pass it on, because of what it is."

So, the man in the pulpit either has it or does not have it. And if he has it, his cup will overflow to his people. The gospel is not something that you grab and plod to the nearest closet to cherish, but something you run with to the far corners of the earth to share. A congregation on the run to Judea, Samaria, and the uttermost parts of the earth!

Then there is the war-surplus tent incident! Here is a coal-mining camp with a drab hundred or more dwellings—but no church. How do you begin when there is nothing with which to begin? No leadership! No one greatly caring! No buildings! And people with all the idiosyncrasies possessed by those who grub

in the bowels of the earth! Well, you begin where Jesus began a score of times—with the need getting under your skin. The New Testament writer put it down for us thus: "And he looked about on them with compassion."

The need of this community was under the skin of a very wonderful and talented woman from our fellowship. She began by trying to conduct a Sunday school for the children of the camp in a near-by school building. It was she who took me to this churchless community and made me look until its churchlessness got under my skin. And when I cared enough, God began to loose ideas.

The idea of a vacation Bible school in a tent was what we were waiting for. Women and young people enlisted their talent, men gave their money, and soon a church was aborning.

The war of wind and weather, however, was too much for the old tent, but it was expendable, anyway, after the mining company opened up an empty dwelling to the young church. Today, amid the drab homes, your eye inevitably moves to the substantial brick building of the Rensford Baptist Church.

Now, the chicken house episode! The building was large and well put together, as chicken houses go. When I first stumbled upon it, it was a dusty depository for the family's cast-off things.

The occasion which brought me to the chicken house was a telephone call. An earnest woman was asking: "Can you tell me how to start a Baptist church?" She explained that she was living in a new development and wanted to capture her neighbors for Christ and the Baptist witness. Well, how do you begin a Baptist church? Do you wait until you can erect a handsome building and put out the "Come and Worship with Us" sign? Not necessarily, if you have an unused hen house! If God could hold the first earthly church service in a cattle stable, it did not seem unreasonable that we should bring a Baptist church to birth in the chicken house. And that we did!

That did not mean we had to remain in the chicken house. Today the chicken house is but an interesting item in the church's history. From that humble origin to a new beautiful church building, a full-time minister, and a budget of \$10,000 was but three brief years. In its third year this church led the state in

per capita giving to the Unified Budget. All of which may argue that God has ways of church extension for those who mean business.

Three churches—one in Mexico, one in a coal camp, another in a new residential section. These places permitted us to personalize missions. I recall seeing a book entitled *Ideas Have Legs*. Maybe so, but they never come as standard equipment. Ideas have to be *given* legs, the missionary idea not excepted.

Three churches! They allowed us to dramatize need. "What our eyes have seen, that which we have looked upon, declared we unto the people." There must be no casual scribal tone in our voice or manner. Our words must be freighted with urgency. We must covet for every member in our fellowship, for every group within it, a burning love, a consuming passion for Christ and needy people. We must agonize and organize until we create a spirit in our people that will set them out to change the world in the name, in the spirit, and in the power of Christ. In the year before the muddy hole, the surplus tent, and the chicken house our church missionary interest was manifested by its gift of \$9,000 to all missionary work. Last year these challenged and awakened people gave \$27,000 to the world mission of Christ.

The church—my church, your church, any church—is what it is because the people who constitute it are what they are. Too many of them have a world that ends at Charleston, or Hoboken, or Kokomo. Too many have an experience of memory—a time and a place where their burdens rolled away; but they have no experience of hope and destiny. They have no vision of others with their burdens rolled away; or of the church victorious, with all her banners flying over the whole wide earth. And when the people have no such vision, the peculiar treasures of heaven do not become the common property of earth.

I heard John R. Mott put it this way: "It is up to us to bring before the people with the money power the wholeness of the facts, the greatness of the facts, the oneness of the facts, the tragedy of the facts, the inspiration of the facts; and above all, to make vivid the personal appeal." When I as a Christian minister do this faithfully, I always see the liberation of money power for the world mission of Christ, and the morning of a new creation.

Among the Current Books

THIS SACRED HOUR. By B. H. Bruner. Bethany Press. \$2.00.

FIFTY-TWO communion meditations, each a unit in itself, are offered for the use of religious leaders. The book is intended for use in non-liturgical churches that celebrate the Lord's Supper every Sunday. The messages consist of appropriate Bible verses, a hymn, meditation, and prayer for "the loaf" and "the cup."

A STONE UPON HIS SHOULDER. By Helen Butler. The Westminster Press. \$3.75.

SHERIDAN MILLS, when a child, sees his father killed by a Shoshone chief. His mother left him with American troops, and when she does not return, the young Indian is adopted and educated by an Army officer and his wife. Twenty years later, in the spring of 1886, the young man returns as a missionary to his own people in the Arapaho reservation in the Wyoming Territory. His meeting with his mother, and the chief who killed his father, brings gripping scenes in which the youth proves to be a true Christian. Finding himself not fully accepted by the Indians or the white man, Mills resolves to devote his life to bringing about a closer understanding between the races.

TOPIC OF DOUBT. By Susanne McConnaughey. The Westminster Press. \$3.50.

AN OLD MISSIONARY JOURNAL furnishes the true details for this captivating story. Thomas Lewis sailed from London in 1796, with other Protestant missionaries, who set out to evangelize the Pacific islanders, but as a missionary Lewis failed. Marua, a beautiful Tahitian, won his heart. Despite the disapproval of his fellow missionaries, he married Marua, even though he was obliged to perform his own marriage ceremony. His love for his wife helped him bear his ostracism from his group, until one day he began to realize that his wife was still a pagan at heart, and that his ministry to the

natives had been futile. He resolved to return to the missionaries, confess his mistake, and beg forgiveness. but before his plans were realized he was slain by Toa, who was in love with Maura.

THE BAPTIST WITNESS. By Henry Kalloch Rowe. Revised by Robert G. Torbet. The Judson Press. \$1.50.

HERE is a gem of condensation—a comprehensive history of the Baptists in 127 pages. When Dr. Rowe, who died in 1941, wrote *Baptists: Their History and Purpose*, he did not have access to the later historical research material available to Dr. Torbet, whom the Judson Press requested to revise and supplement the earlier work. The combination of scholarly knowledge of the elder author with the skillful blending of discerning research by the younger, has resulted in one of the clearest and most concise stories of the Baptists ever published. With generous recognition of the unique contributions of other denominations to the missionary cause, this book outlines the structure of Baptist belief, polity, and purpose, in parallel with those of other great bodies. It is a logical presentation of basic facts without bias or argumentation. Busy pastors, youth study groups, or just average seekers after authentic information, will find in this easy-to-read document what they wish to know about Baptists from the fifteenth century beginnings in Europe to their versatile developments in the United States up to the present, and forecast into the future as a world body of unfettered believers.

HOW TO HELP PEOPLE ("Using Mental Hygiene in Your Work with Youth"). By Rudolph N. Wittenberg. Association Press. \$1.00.

THIS HANDBOOK, a volume in the Leadership Library, tries to answer some of the practical questions that older people who work with young people have in

their minds—such questions as these: Do you let young people choose their own program, or do you have something to do with it? What do you do when a little boy gets homesick in camp? How much supervision should be given to a teen-age dance? What about discipline? Is competition a bad thing for young people? How do you deal with sex problems, sex education, and the like? How do you help a young person who is pathological to get more help from specialists? What do we do about the Sunday school, where there is a subtle combination of voluntary and involuntary attendance? This book, which is a condensation of a larger book by the same author, *So You Want to Help People*, is exceedingly practical. Sunday school teachers and religious workers who are concerned with helping young people overcome their prejudices, may well begin by recognizing their own; for no person is without prejudice of one kind or another—against the cello or stewed pears, or against certain individuals or nations.

THEY BUILT FOR ETERNITY. By Gustav-Adolf Gedat. Translated by Roland H. Bainton. Abingdon Press. \$5.00.

THIS is a beautifully illustrated book about the great architectural wonders of the world. The author stands in awe and wonder before that which the spirit of man in the course of the centuries has been able to create. Here we learn interesting things about Luxor and Karnack and the crumbled remains of Ur of the Chaldees. We pause before the Taj Mahal, the Colosseum, and the Pantheon. There are great temples and cities in the Far East that have been swallowed by the forest primeval, and in the fairy castle in the mountains of India sits a fabulously wealthy Indian prince, a cripple, who says, "Health and youth—everything else is nothing." What happened to the once-proud cultures and the men who "built for eternity"? The next to the last chapter in the book is on New York city in the age of

the atomic and hydrogen bomb. The last chapter is on the transitoriness of all things human. It asks the inevitable question, "Is there any meaning in life; is it worth while?" The book concludes on a statement of the author's faith that life is not subject to the fortuitous, but that the eternal Lord and God holds this world and this life in his plan. We must ask, "What has God to say to our age?" Only as one reincarnates the sacrifice of Christ, can he put meaning into life.

RELIGION FOR VITAL LIVING. By Thomas S. Kepler. *The World Publishing Company.* \$2.50.

THIS little book by the professor of New Testament in the Graduate School of Theology at Oberlin College, consists of six sermons or essays: "On Coming of Age Religiously," "How Can I Get Along with Myself?" "Called to Be Saints," "What Is the Ethic of Jesus?" "The Problem of Modernizing Jesus," and "How Big Is a Christian World?" This book shows how the great ideals of the Christian faith may be applied in modern everyday life. The central message of the New Testament is held up as a beacon for inspiration for our insecure civilization. The daily application of the wisdom and ideals at the central core of our faith means coming of age religiously, learning how to live at peace with ourselves and with other people, understanding the ethic of Jesus, and understanding the world of the Christian and his faith.

THE RECOVERY OF HUMANITY. By James D. Smart. *The Westminster Press.* \$2.50.

THIS BOOK consists of seventeen expository sermons which show that there is a great place today for the proclamation of biblical truth. The sermons deal with the struggle between humanity and inhumanity. The underlying premise is that something very serious is wrong with humanity in our day—humanity both inside and outside the churches. It may be described as a sickness in which the distinctive human qualities of man have begun to lose their vitality, or as a confusion of man about himself in

which, having ceased to understand the "whence" of his humanity, he sees the darkness of inhumanity coming down upon his world and does not know where to turn for help. The author contends that Christianity has a solution for this pitiable dilemma of our day, but that Christianity must be interpreted, preached, and lived in order to make its contribution. The book is divided into two sections. The first is "The Divine Invasion of Our Humanity." It deals in a new way with such themes as the incarnation, meekness, justification by faith, predestination, the Holy Spirit, evil, and freedom. The second section is "The Divine Invasion of the Church and of the World." It deals with such great themes as truth, love, Christian unity, brotherhood in Christ, the ministry of healing, the expulsion of fear, and the mission to outsiders. There are two good Easter sermons: "The Conquest of Death" and "The Power of the Resurrection." This book is conservative in its underlying philosophy, but remarkably up to date in its presentation.

THE BIBLE IN QUESTIONS AND ANSWERS (Vol. 1, Old Testament). By William A. Kar-raker. *David McKay Company, Inc.* \$7.50.

HERE is a guide to the study of the Bible, based on the King James Version, with annotations from the American and Revised Standard Versions. It takes the Old Testament, chapter by chapter, asks questions about the verses, and gives the answers. There is an introduction by William A. Irwin, professor of Old Testament in Southern Methodist University, formerly of the Divinity School of the University of Chicago. The author says the material presented is factual, not doctrinal, and that he has worked to avoid imposing anyone's views on the student. The introductions to the Old Testament books are good. Much of the material found in the footnotes would be helpful to anyone reading the Old Testament. As to the questions and answers, this reviewer feels that they are a somewhat too literal statement of what the text says. In other words, the book could have

been improved by having more of a point of view. This, however, is not to condemn the book, for it is very helpful where the text is obscure.

DAY OF THE FALSE DRAGON. By Alice Margaret Huggins. *The Westminster Press.* \$2.50.

THE AUTHOR of this novel, a missionary with thirty-five years' experience in China, lived for three years in China under the Communist People's Government. She sent out, a little at a time, in the form of fiction, some of the events that she saw, and eventually she followed it out, and made it into this book. In a very real sense it is a picture of what happened in China during the autumn of 1950. One sees what had formerly been a Christian girls' school run under Russian influence. Teachers who tried to remain Christians suffered petty persecution at the hands of unpleasant Communist teachers. The pupils in the school were encouraged to try to incriminate teachers whom they did not like. There is a description of the trial and execution in a near-by city of an official related to the teacher. This is a book that gives, in a way that is easy to read, an excellent picture of Communist China today.

WHAT PRAYER CAN DO. By the Editors of *Guideposts*. *Doubleday & Company, Inc.* \$2.50.

FOR THE popular reader, here is a readable philosophy of prayer. It is illustrated with excellent photographs, by Lucien Aigner, of people in the attitudes of prayer—all sorts of people, of various races and creeds. At the conclusion there are several prayers that the editors think are especially good. There is an introduction by Norman Vincent Peale. The book discusses such ideas as the naturalness of prayer; where, when, and how to pray; unanswered prayer; the happiness a life of prayer brings; and the like. The book is not as well written as it might have been. In some respects its approach is naive as compared, let us say, with one of the great classics on prayer, such as Fosdick's *The Meaning of Prayer*. It will, however, undoubtedly be widely read and do much good.

Partners IN THE BAPTIST WORLD MISSION

We See Not Yet . . .

(HEBREWS 2: 8-9)

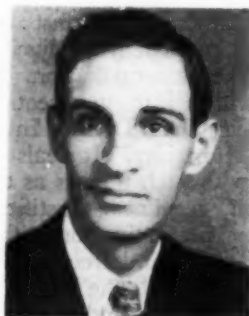
A WEEK or two before leaving the Army chaplaincy, I was preaching in the First Baptist Church of Oxford, Pa. As I walked out on the platform and sat down behind the pulpit desk, staring me in the face, from the back of the desk, were these words: "Sir, We Would See Jesus." Those words startled me, even though I had always tried to show forth Christ. Now they come back to me whenever I enter a conference room or step into the pulpit.

There is so much that we see not yet. Sorrow removed? Not yet. Sickness vanquished? Not yet. Satan bound? Not yet. Death destroyed? Not yet. But amidst all that we see not yet, we see Jesus. And the things we see not yet, must never keep us from beholding him.

Like a rock in a weary land stands God's great positive in a world of negatives. It would be a hopeless wilderness of *not yet's* were it for not for one eternal phrase that makes an eternity of difference: "But we see Jesus."

J. Russell Raku, Jr.

C.M.C. Field Counselor



At each "Planning for Action" conference a colorful demonstration chart will be used by the guest leader as an introduction, and to point up the importance and values of careful planning.

Copies of the workbook, *Thinking About Our Church*, will be used by all leaders as a thought-starter. This workbook was used by leaders in the church leadership conferences last year as a basis for study of church programs, and also as a stimulus for a more dynamic ministry. Scores of pastors asked for its revision for use by all leaders in their churches.

Another aid provided by C.M.C. will be a sound slide film strip, *Making Dreams Come True*, which will point out how churches may achieve the real needs, discovered and understood in the light of the local situation.

Guest leaders will be pastors and laymen who have had experience in planning and acting. They will be trained in the conduct of the "Planning for Action" conferences, at area demonstrations held in the states and cities under the guidance of the directors of promotion and the field counselors of the C.M.C. Almost fifty of these area demonstrations will be held at the various

Churches Plan for Action This Year

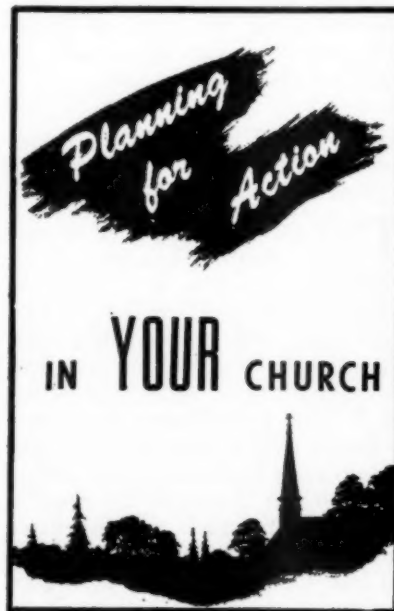
By PAUL SHELFORD

ARRANGEMENTS are being completed for "Planning for Action" conferences in the churches of almost every state and city, according to reports from state convention and city society executive secretaries. This program, to encourage and strengthen individual churches, is the natural outgrowth of the C.M.C. activity of last year, when pastors and leaders from over 1,200 churches met and worked together at 125 church leadership conferences on planning and finance.

This year churches will be offered specially prepared materials and a trained guest leader to give guid-

ance for a dinner conference of their elected leaders and others. Thus opportunity will be given for all who carry responsibility, to exercise choices in analyzing the present activities and a consideration of the future program.

One purpose of the "Planning for Action" conferences is to awaken and broaden the sense of personal responsibility on the part of the largest number of members in a given church. Experience has shown that a greater and more complete ministry for Christ may then adequately be planned and carried out with the widest cooperation.



state conference centers, or camp grounds, across the convention.

Churches will be encouraged to arrange for a "Planning for Action" conference by the wide presentation of a sound slide film called *Through the Looking Glass*, which will be shown at association meetings, state conventions, retreats, and elsewhere. A folder, "Planning for Action in Your Church," telling what will happen at the church conference, will be shown in general distribution.

Requests for assignment of guest leaders and the materials to be used will be made to the state and city executive secretaries in the promotion area. It is hoped that every pastor who has dreamed of a wider participation in a stronger ministry for Christ will arrange for this type of program to appeal to the largest group of leaders within his church.

Dorothy Caster Named Assistant

Dorothy M. Caster recently was elected to the position of assistant secretary in the field activities department, by the Administrative Committee of the Council on Missionary Cooperation.

Miss Caster, who has been with the department since 1942, has had special responsibilities for assignments to women's meetings, and the handling of personnel records of missionary speakers. She will con-



Dorothy Caster

tinue this work and will also share the other phases of the work with Haakon Knudsen, secretary of the field activities department.

American Baptist Calendar

Those special days and appointments will not be so easily forgotten if you have a calendar, giving all the special days, just like the minister's! We are sending complimentary copies to them, so if you want to see the calendar before you order, ask your pastor to let you see his. In addition to all the special days, there is ample space for your own notations. The price is 50 cents a copy, and it may be ordered from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y.

New Edition Available

Faith and Fellowship of American Baptists, by Ralph M. Johnson, general director of the Council on Missionary Cooperation, and R. Dean Goodwin, secretary of the division of communications, with a new cover and a new title, made its appearance with the first blade of spring grass, which the new cover matches in color.

With content enlarged to include, among other things, a model church constitution, it has not lost its functional purpose in spite of the change of name, and is in demand for churches which are presently reorganizing or planning to; for study groups; and for individual reading by new and old church members who want to know more about their rich Baptist heritage.

The price is 60 cents a copy, or 50 cents in lots of ten or more. The book may be ordered from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y.

Presenting 'Missions'

The new program series "In His Paths" (75 cents) includes a playlet on *MISSIONS* magazine. The leader can add immeasurably to the success of this program by her use of the interval—which should be brief. She might ask the audience to exercise their imagination, and to endeavor to see the setting of Scene 2 as it was visualized by the committee. The "street" might

be suggested by the use of a strip of plain carpet, or by a line to represent the edge of the sidewalk. Place a street sign at the corner near the *MISSIONS* booth—*Main Street* and possibly *Church Street* (or a local street). Be sure that *Mrs. Read's* speeches make use of recent issues of the magazine. The dramatization can be expanded for association or state use by the inclusion of other customers at the stand.

Smaller Churches Raise Level of Giving

By R. DEAN GOODWIN

Ninety-seven American Baptist churches, with memberships of 150 or less, have reached a giving level which averages within 4 cents of the \$70 goal suggested by the Council on Missionary Cooperation.

This high level of giving is the result of sector projects, in which churches from every area of the American Baptist Convention participated.

The leaders in per capita giving among the ninety-seven churches, with the average gift for each member, are listed below:

Bliss, Buffalo, N. Y.	\$265.70
Long Beach, University, Santa Ana, Calif.	254.10
St. John's Italian, Camden, N. J.	154.67
Parkchester, New York, N. Y.	132.55
Burnt Hills, Albany, N. Y.	131.28
Norwayne, Detroit, Mich.	129.17
Highlawn—St. Albans, Charleston, W. Va.	128.17
Franklin Road, Indianapolis, Ind.	127.41
Maynard Avenue, Columbus, Ohio	123.72
East Detroit, Detroit, Mich.	117.79
Lefferts Park, New York, N. Y.	113.92
Woodlawn Hills First, Los Angeles, Calif.	112.41
Mount Lake Terrace, Seattle, Wash.	109.84
St. Paul, Lake Park, Twin Cities, Minn.	106.27
Chaffee, Buffalo, N. Y.	105.89

Of the 97 small churches in the various sector projects, only 5 failed to show an increase in giving. Thirty-one gained an increase of 100 per cent or more; while 10 gained an increase of 200 per cent or more. These 97 churches increased their per capita giving from an average of \$42.84 to an average of \$69.96.

Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

My Impressions of American Homes

By SUDDHA MOOKERJEE

HOME, SWEET HOME . . . there's no place like home." This nostalgia was strong in my mind when I left my home in Calcutta to spend a year in America. Since then I have been to many states and have had the good fortune of staying in many "sweet homes" in America. Friends have asked me many times, "What do you think of our homes? Are they very different from your homes? Do you like our homes?" What is my impression of American homes? Really, what is it? Let me think and try to tell you.

Being an Indian, and well acquainted with white imperialism and sense of superiority, and, also, hearing so much about racial discrimination in America, I was a little afraid to go to hotels and to unknown homes. But I have never been treated unfairly in any hotel, and I have been much loved and respected in all of the homes that I have visited. I have found Americans just as fond of entertaining guests as we Indians are. Soon all fears vanished from my mind, and I was quite happy to stay in the homes.

Indian and American Homes

But to tell the truth, there is much difference between an Indian home and an American home. In India there is more or less the joint family system, where many live together and aged parents are looked after by the children. But in America it is different. Just a single family lives in one house. That seemed a bit strange to me, and I missed the grandparents in the homes where there were only little children and their parents.

American kitchens are wonderful, I think, with all the modern

conveniences. It is fun to cook in such a kitchen. But it seems a tragedy to me when, after showing me all the modern equipment in the kitchen, the hostess says, "Let us go out and eat somewhere."

Food is different, too. I miss very much my spicy curry and my plate of rice. American food is good for one's health (since I have gained much weight in America!) but absolutely tasteless. Many times I think the Americans, with all their modern civilization, have not learned to cook properly. What a pity!

The Author

When Suddha Mookerjee packed her belongings early in 1953, to come to this faraway land, she brought with her an indispensable item. It was the priceless possession which Indian people have a way of taking with them wherever they go—their sense of humor! To know Suddha Mookerjee is to know her love of fun. It is easy to imagine her among the five hundred girls enrolled in the mission high school in Midnapore, Bengal, where she is headmistress, one member of a happy staff of sixteen highly qualified Indian teachers. Their earnest teaching of the Bible and the way of salvation brings several girls into the membership and leadership of the church every year. Miss Mookerjee is much beloved by all ages, and has been an outstanding leader among the women of the mission, who elected her president of their woman's conference. The young people invite her to participate in programs at their annual meetings. After she receives her M.A. degree in education at Buckell University, she plans to return and take up her duties at the school.

Inside the homes, everything is arranged in good taste. There is no unwanted furniture. I especially like the potted plants inside the homes. Bedrooms—with nice, soft, cozy beds—are welcome, too. Many times when I go to bed at night a wonderful story comes to mind. The Great Physician once cured a patient, and said, "Arise, take up thy bed and walk." Would he have said the same thing to an American convalescent? I think the merciful Lord would feel too much pity to ask a patient to take up a huge American bed! He said that because the beds of the East are rather hard and scanty, or simply mats.

American bathrooms are well equipped, too. In India bathrooms are simple and bare. I liked my first bathroom with its nice tub. But after that I did not enjoy the other bathrooms with tubs, because when I was in the tub I had a strange feeling that it was not me but an Indian water buffalo enjoying the dirty water of a half-dried muddy pond. The shower is more like our Indian way of pouring water over our bodies.

Everything is so different in America. Was Kipling right in saying, "East is East and West is West, and never the twain shall meet"? I do not know.

Treated as an Equal

How was I treated in these homes? I just cannot tell you how much I was looked after. When I went to a home I was received cordially and given the best of everything. I was an honored guest, in spite of the fact that I came from the East. It is true that most people know very little about India, but they are eager to know and understand Indian people. American children are just like Indian children, though in my opinion I think American children enjoy a little more freedom. But the people are at heart alike in many ways.

Our missionaries often complain

that when they go out in the villages, the village women boldly ask many personal questions which they should not ask. Therefore, I was quite sure that American women would be more reserved and not ask any personal questions. But almost everywhere, the kind and loving hostess asked, "May I ask you a question? If you do not mind, please, how old are you?" So I found that American women with all their education and culture are just as curious as Indian women. They ask personal questions, too, but in a refined way; and that is the difference.

My 'American Mother'

I thought I would tell about some of the homes where I was entertained, but when I began to think about them, I found they are countless in number. How can I write about all of them? But I think about those homes with gratefulness, because they entertained a homesick foreigner without thinking of complexion or anything else about me. But the article will be incomplete if I do not say a few words about my home in Scottsville, N. Y., and about my "American mother" in Lewisburg, Pa.

My home in Scottsville was with the Ward Knapps, the family of my missionary friend, Naomi Knapp, with whom I made the voyage to America. All my belongings were left there, since I could not carry

them with me when I was traveling. I came back to Scottsville after the first part of my traveling was over. I still remember that I arrived in the evening, and Mrs. Knapp was waiting for me on the platform. She kissed me and greeted me in such a way that at once I realized it was really "homecoming." She always cooked delicious food for me and was unfailingly kind. We were very good friends indeed, though our experiences in life have been very different. Mr. Knapp in his turn gave me permission to arrange my room any way I liked, in order to feel "at home." I thought it was wonderful to have a "sweet home" like this one in Scottsville. I shall never forget all the kindness, consideration, and affection that I received from the Knapps.

Now, while I am a student in Bucknell University, I live with my "mother" in Lewisburg. I call her "mother" because she is my mother in the real sense of the term. She is good to me beyond anything I ever expected when I first came here to stay. When I began my study, everything seemed so different I was most discouraged, but here was someone to whom I could tell everything. I am thousands and thousands of miles away from home, yet here in America there is someone to sympathize with me, to encourage me, and to do everything that only my mother could have done for me. She is American and I am Indian. Yet we are

mother and daughter. She is from the West and I am from the East, but I realize that "in Christ there is no East nor West." American mothers are just as good and sweet as Indian mothers. Was Kipling right? I doubt it very much.

In summing up my experience, I can say that though our ways of living are very different, though Western homes are richer materially, and American people speak a different language, yet in spite of all these differences American homes are not less sweet than Indian homes, because kind people are just as kind everywhere.

I must not forget to tell you one thing. On my arrival in America, I stayed in hotels in big cities like New York, Boston, and Indianapolis. I was lonely among the milling crowds of the big cities. I was miserably homesick! But the homesickness was cured as soon as I began to live with warmhearted Christian people in the "sweet homes." I shall never forget their affection, hospitality, and friendliness. God bless the sweet homes of America.

World Religions

AS THE NEW YEAR of mission study begins this month, minds will turn toward three of the most fascinating and strategic countries in the world—India, Pakistan, and Ceylon. India is a Hindu country, Pakistan is Moslem, and Ceylon is Buddhist. What an opportunity they offer to come into at least a general knowledge of these other faiths, which claim the allegiance of millions of people throughout the East! What are the religions of the people among whom our missionaries work? Have you ever studied them? If you were to go as a missionary to people of these faiths, what would you like to know before you sailed?

Watch book lists for special material like *Introducing Islam*, by Wilson, and *Introducing Hinduism*, by Pitt, each of them 60 cents, at your nearest denominational book store. *Introducing Buddhism* is not yet available. Libraries may also provide resource material. Try to begin early to build up a file from newspapers and magazines containing articles on these countries and their religions.



Suddha Mookerjee enjoys Christian hospitality of an American home. Though she misses her curry, she seems to be enjoying the shortcake!

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Opportunities to Witness

By MARY BUTLER

MANY of you have asked about our new hospital building. Progress is being made, and the contractors think it will be ready by May. There are not funds enough to equip it, however, and so I do not know when it will be ready for use. Progress is also being made on the construction of the new high school and the First Baptist Church. The high-school building is already in use, although it is not completed. The church building should be ready in another year, if we have the funds to continue the work. It is remarkable how the "thousand cordobas a week" has kept up for more than two years. We praise the Lord for what has been done, and pray that the spiritual advance will be as great.

Evangelistic Campaign

Our annual evangelistic campaign was held here in Managua in February. Hyman Appleman was the evangelist. He does not speak Spanish, and so had to use an interpreter. His meetings in Mexico were a great success. The Lord has used him for the salvation of many souls, and for the building of Christians in the faith. Evangelical churches in the city united in this effort. We used our school athletic field for our meeting place. Two years ago our campaign fell in the rainy season during the month of May. By holding this year's meetings in February, we avoided the rainy spell.

Training School

For some years we have felt the need of additional Christian training for our girls. Upon faith alone, and without even the proverbial shoestring, we are planning to open a training school for Chris-

tian girls' workers. A two years' course is planned with special emphasis on Bible instruction and Christian education. Along with these, we hope to give classes in



Mary Butler is ready to start on journey to one of her many fields

homemaking, social relations, and the responsibility of women in the church. We are asking teachers to donate their services. I expect to teach several courses, which means I shall be doing less of other things.

The tuition will be gratis, and so the girls of Managua will have few expenses. But girls from other places must have a place to live. We can take them into our girls' boarding department in connection with the school, but we must have funds to help care for them. Most of them cannot pay room and board. Please pray with us about this need, so that no worthy girl may have to be refused because of

lack of funds. Pray that the many problems in connection with this project may be solved, and that consecrated girls may desire to prepare themselves for this type of Christian service. New undertakings are always difficult, but we believe it is God's will, and so we trust him for everything.

A Busy Week-End Trip

Last week end I had a delightful trip. On Saturday afternoon we traveled seventy miles by bus from Managua to Rivas. That evening there was a meeting of the woman's society. Their usual meeting night is Thursday, but they arranged this session so that I might meet with them. I am the general secretary of the National Women's Union, and so I try to visit the societies in the churches as often as possible. We had a good meeting. I was especially impressed with the talk given by a comparatively new convert. She is very enthusiastic and her enthusiasm is quite contagious. One wonders how a person of her caliber could have been spiritually blinded for so long. She said she had been quite fanatical. I can believe it, because she does everything wholeheartedly. Praise the Lord that she is now serving him!

I slept in a corner of the church, as I often do, because the houses have no extra bedrooms. The next morning, after breakfast with the pastor's family, I was off again on a bus toward Managua. But I went only a few miles on the highway. A boy with horses was waiting for me when I got off the bus. The boy is the son of Santiago Garcia, the pastor in charge at Nancimi. The Nancimi congregation is a "daughter" of the Rivas church. All the baptized believers are members of the Rivas church, and consider the pastor of the Rivas church their pastor.

But there is a resident of Nancimi who has studied by himself. It is too bad he never had an op-

portunity for a good education. Perhaps the Lord can use him better than some of the more highly trained men who find it difficult to live in the primitive conditions of such a village. The ride to Nancimi was delightful. I had a wonderful horse and my companion was able to give me interesting information. There were some clouds, and fortunately the sun was not too scorching.

A Full Day at Nancimi

We arrived a little after nine o'clock, and I was soon ready for Sunday school. There were sixty-three in attendance. Many children came. Some of them were washed and combed. Some were quite dirty, but eager. Nearly all were barefoot. The one teacher has had no training, but she does quite well. When she had finished, I told a story with flannelgraph and taught them a song. There was a young people's meeting in the afternoon and the regular worship and preaching service in the evening. I spoke briefly in all these meetings, and tried to drop seeds of advice and encouragement as I went along.

Monday I visited the school, which is under our national convention. I had been commissioned especially to visit this field because our convention pays the teacher and helps with the pastor's salary.

I am on the missionary committee of the convention. I was eager to know how things were going. The school does not have modern standards of education; nevertheless, something is being accomplished. We hope to improve as funds are available.

In the afternoon I made calls, and in the evening I gave the message to an attentive audience. Some people disapprove of women in the pulpit, but whenever opportunity affords, I am glad to give the message the Lord has put on my heart. The people were courteous, and I trust this message was helpful to them. I discussed problems with the pastor, the teacher, and other people, and tried to advise the best I could. A member of the congregation was ill. I was asked to put her name on the waiting list for the convention bed at Baptist Hospital. Don Santiago wants a commentary on Matthew. I commissioned myself to meet whatever needs I could.

The People of Nancimi

All of the people in the area of Nancimi are very poor. They get enough from their little patches of land to feed themselves the staple foods of rice, beans, and corn. Most of them raise animals and can supply their tables with fowl and eggs. But their diet is limited, and the

purchased articles are more so. All of the homes have dirt floors and the crudest kind of equipment. Stoves are only stones placed on a big rock. The wood is placed between the stones and the pot put on the top. The smoke fills the room, but because the roof is thatch the smoke blows up through the top, in spite of the fact there are no windows in the kitchen.

Yes, life is primitive, but there is a humble, generous, loving spirit about these people that makes it a pleasure to visit them. They are so appreciative and kind that I love them all. The little children came and ran their fingers along my hose—for no one there wears hose. They felt of my dress and pressed close to me lovingly. I have visited there before, but my visits have been quite far apart and the smaller ones did not remember me.

Back to Managua

The time passed far too quickly. About six o'clock Tuesday morning, I mounted the same horse and started back to Managua. My horse is more accustomed to country roads and oxcarts than to trucks, and so was frightened by the trucks on the highway. He lurched and shied and I thought for a second he was going to throw me. I managed to keep one foot in the stirrup and hung on until I could get the other foot back in. I turned the horse's head away as another truck came on the road, and he did not jump as violently as before. The Lord took care of me, and I dismounted with shaky legs but entirely unharmed. I was soon on my way back to Managua with the prayer that the name of Christ may be exalted in Nancimi.

On to Samaria

This week end I go to Samaria, a place where living is similar to Nancimi. The country folk have a lot to teach us. I shall be going part way by truck and then on horseback. We have a school there and there are several outstations to this field. The little I do in the villages meets with such eager response that I wish I numbered one hundred! There are many untouched opportunities to witness for Jesus Christ in Managua.



Mary Butler, on donkey, is welcomed by a group of friends in Nicaragua. As general secretary of the National Women's Union, she visits women's societies in the churches as often as her schedule will permit

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

Missionary Education

GREEN LAKE, WIS.

FOR CHILDREN

The Children's Lab

June 26-July 10, and July 31-August 14.

Leader: Florence Stansbury.

National Children's Workers' Conference

July 11-16.

Leader: Florence Stansbury.

National Missions Conference

August 7-14.

Leader: Florence Stansbury.

The Christian Education Conference

August 14-21.

Leader: Florence Stansbury.

FOR YOUTH

Guild House Party

July 10-17.

Leader: Isabelle Gates

National Missions Conference

August 7-14.

Leader: Isabelle Gates

The Christian Education Conference

August 14-21.

Leader: Isabelle Gates.

FOR ADULTS

National Missions Conference

August 7-14.

Leader: William J. Keech.

The Christian Education Conference

August 14-21.

Leader: William J. Keech.

Interdenominational Conferences

FOR ADULTS

Conferences on the Christian World Mission, Boulder, Colo. June 13-19.

Conference on the Christian World Mission, Northfield, Mass. July 6-14.

Conference on the Christian World Mission, Silver Bay, N. Y. July 14-21.

Conference on the Christian World Mission, Lake Forest, Ill. August 2-6.

Conference on the Christian World Mission, Asilomar, Calif. August 6-11.

Conference on the Christian World Mission, Chautauqua, N. Y. August 20-27.

For details see *MISSIONS*, April, 1954.

Mission-Study Classes

AMERICAN BAPTIST CONVENTION
Minneapolis, Minn.

8:00 A.M.-8:50 A.M.

May 25-May 28

Each spring, as our Baptist folk look forward to the annual meeting of the American Baptist Convention, teachers, leaders, and all who are responsible for the program of missionary education in states, associations, and churches anticipate with enthusiasm the mission-study classes.

Again this year, there will be an opportunity to become familiar with the program of missionary education for the whole church, and with the materials available for the 1954-1955 mission-study program. There will also be the pleasure of meeting our missionaries and the Baptist authors who have prepared Baptist publications for this year's program.

Be sure to place the following schedule in your engagement book:

TUESDAY, MAY 25

Theme: "Missionary and Stewardship Education in the Church."

Leaders: Isabelle Gates, Florence Stansbury, William J. Keech.

WEDNESDAY, MAY 26

Theme: "The City"—home-mission study.

Leaders: Dorothy A. Stevens, secretaries of the Home Mission Societies.

Guests: Baptist authors and missionaries.

THURSDAY, MAY 27

Theme: "India, Pakistan, and Ceylon"—foreign-mission study.

Leaders: Dorothy A. Stevens, secretaries of the Foreign Mission Societies.

Guests: Baptist authors and missionaries.

FRIDAY, MAY 28

Theme: "Missionary Education for Age Groups."

Leaders: Isabelle Gates, Florence Stansbury, William J. Keech.

Bible Book-of-the-Month



MAY *Joshua*
JUNE *1, 2, 3 John; Jude*
JULY *Deuteronomy*

"The Bible—always through men and masses who have been influenced by it—has been a strong purifying influence upon public manners and morals. Its conception of the worth of the human soul has been a powerful pressure for movements for reform. Constantly the Bible has given men the vision of a better world and the faith to work for it. It cannot be doubted that some of the fundamental political concepts which mark our English-speaking civilization and which many parts of the world are now struggling to reach are rooted in convictions of biblical origin. The firmness with which the English-speaking nations adhere to those concepts is because multitudes of citizens continuously draw their ideals from the Bible. Washington, Jefferson, Lincoln, and Wilson made their greatest contributions to the world out of what the Bible in turn had contributed to them.

"And what a force the Bible has been in education, not simply in the institutions that have had their ancient roots in religious concerns, but in range after range of popular education. It is almost base ingratitude that we leave it so largely out of our American public schools. The fruits of this error we are surely reaping. Britain has been wiser. A candid student of education would find, that leading American educators are constantly hav-

ing to restate the goals of education in accordance with the concept of the nature of man set forth in the Bible."

—From a paper read at the Gutenberg Commemoration in the Library of Congress, September 30, 1952, by Eric M. North, secretary, American Bible Society.

Study Books, 1954-1955

THEMES: *The City and India, Pakistan, and Ceylon.*

Man and God in the City. By Kenneth D. Miller. Have the Protestant city churches kept pace with our shifting population? Have they reached out to groups which Dr. Miller calls "wistful pagans"? Have they been aware of the change in the emphases of city-mission work? Have they failed in the "inner city" areas? How have the suburban churches taken advantage of their opportunities? These are some of the questions Dr. Miller examines vigorously and zealously, and answers with illustrations of how individual churches meet their community needs. Every church member will find in this book a compelling challenge to ask himself: "What can I and my church do?" Cloth, \$2.00; paper, \$1.25.

Mission to City Multitudes. By Lincoln B. Wadsworth. This is a challenging and practical book on American Baptist work. 75 cents.

Home Mission Digest VI. Illustrated story-report on Baptist home missions. 50 cents.

Study and Worship Programs, based on the above study books. 35 cents.

Under Three Flags. By Stephen Neill. What is the status and work of the church in India, Pakistan, and Ceylon today? How great is its influence in an area where less than 3 per cent of the peoples are Christian? The author, a noted missionary leader in India for over twenty years, presents detailed provocative and stimulating answers. He clarifies the economic and political developments in these countries and their relationship to the mission of the church. He points out where the church has succeeded, where it has failed, and where its future lies. Cloth, \$2.00; paper, \$1.25.

Baptists Under the Cross. Important! Informative! Covers all American Baptist foreign-mission fields! Price, 75 cents.

Jeep Tracks. By Helen L. Bailey. This is a personal account of the trials and triumphs encountered by our own Helen Bailey, in her evangelistic work traveling by jeep among the Telugu people of India. In this book there are stories to tell and situations to re-enact. The strength of the villagers' Christian faith and the persistence of their evangelism make this a stirring and inspiring story. Price, \$1.00.

Study and Worship Programs. Based on above books and reports of American Baptist mission societies. Price, 35 cents.

For further information concerning the materials which have been prepared for the 1954-1955 program in missionary and stewardship education, refer to the leaflets prepared by the department of missionary and stewardship education for the total church program and

for adults, youth, and children: "Missionary and Stewardship Education at a Glance"; "A Church School of Missions"; "Friends Through Books"; "Men and World Outreach"; "World Service"; "Guild Goals"; "Children Share in the Missionary Program."

These leaflets will be distributed by state and association chairman of missionary and stewardship education during this month. If you do not receive your copies by the first of June, communicate with your association chairman, state chairman, or the Department of Missionary and Stewardship Education, 153 Madison Ave., New York 16, N. Y.

For further information concerning materials for stewardship education, write to the Department of Missionary and Stewardship Education, 152 Madison Ave., New York 16, N. Y.

First Things First

When one puts "first things first" he is "not a mechanic, a clerk, a shoemaker, a railroader, a banker—he is God's steward earning as much as he can in order to do God's work in the world. Life and work will have purpose. And a woman will not be simply a housewife, a mother, a stenographer, a factory-employee—she will be working as Christ worked."—From "Stewardship Discussions," by Glenn H. Asquith, one of the leaflets and posters in the Tithing Adventure Packet. Price, \$1.00. Order from the Department of Missionary and Stewardship Education, 152 Madison Ave. New York 16, N. Y.



MISSIONARY AND STEWARDSHIP EDUCATION — *The B.Y.F.*

DEAR B.Y.F.'ERS:

It is good to have this opportunity to tell you how glad I am to be working on the national B.Y.F. staff. The call of God to this particular task was unmistakably clear.

Together we belong to the greatest fellowship in the world, a fellowship of which our Baptist Youth Fellowship is but one part. That fellowship is the church of Jesus Christ around the world. The world-outreach emphasis of the B.Y.F. gives you handles by which you may assume responsibility for bringing many people in far places into this greatest fellowship.

During the coming year the B.Y.F. theme "Go Forth with Christ" will focus attention of all of us on world outreach. Projects are being developed to create new interest. What a year to be stepping into the position of world-service secretary!

The standard which Elsie Kappen has set is a high one. I will remember the first time I heard Miss Kappen speak. I was a brand-new, somewhat frightened Christian friendliness missionary in Northern California. Miss Kappen presented the Unified Budget of our denomination at a state convention session. She was so compelling that I said to myself, "I'd like to learn to do my job half as well as she does hers." Today as I take up the task she has done for many years, I pay tribute to the quality of her work. You and I can best express our gratitude to her by constantly seeking new ways to share the good news of Jesus Christ with the whole world.

Yours in high anticipation,

Isabelle M. Gates

Here's How We Did It

"Why can't we visit one of our mission fields?" The question, asked by an enthusiastic member of the senior-high guild of the First Church, Mesa, Ariz., provoked much discussion.



Senior-high guild girls of the First Baptist Church, Mesa, Ariz., inspect new well at Poston Mission and (right) wash their feet in Colorado River

After all, why not? Three American Baptist Indian mission stations are located in our state. It would be fun to find out firsthand how our missionaries live, what they do. A tentative date was set and correspondence started with Mr. and Mrs. Arthur Loveridge to find out whether we might visit their field at Poston.

The round trip from Mesa to Poston is more than four hundred miles. To make the journey worth while, we planned to go on a Saturday, stay overnight, and return Sunday afternoon. This plan necessitated taking our own cooking and sleeping equipment, since the mission has no guest accommodations. (Poston, you may remember, is the place where one of the Japanese relocation centers was situated during the Second World War.) Each girl was responsible for her own eating utensils, sleeping bag, and money for food. Early one Saturday, after a prayer for safe journeying, we set off on our adventure.

Our arrival was perfectly timed. The sorely needed new well was just being completed. Our girls had the honor of pumping by hand pump the first water from the well. It was clean and sweet! Everyone felt like singing "Praise God from whom all blessings flow," since all Arizonians know how precious a good well is. This one pumped six hundred gallons an hour by hand pump.

Encouraged by the successful drilling of the well, the people were anxious to begin construction of their new church immediately. The barracks in which they now meet for services is, of course, inadequate. We looked over the four large lots on which the building will be erected. The Lord certainly had a hand in the selection of the property, we thought. Many of the people will donate their labor to make the new church a reality. Later, a twenty-five-mile trip around Poston's dusty roads gave us a chance to see the small, but well-kept, farms of the church families.

The hours of that week end were filled with unforgettable experiences: the thrill of sharing our food, cooked over a campfire, with the missionaries and with some of the Poston boys and girls; the excitement of sleeping in sleeping bags on the floor of the church; the hard work of removing from the church building layers of dust which had settled during the night; the privilege of participation in the crowded Sunday school, with Mrs. Elsie Polacca, superintendent; the joy of witnessing through song and testimony in Sunday school and morning worship; the blessing of Mr. Loveridge's fine message; the honor of having the Poston people call the day of our visit "World Wide Guild Day." Above all, there was the inspiration of coming to know and to love Mr. and Mrs. Loveridge, Lo-

lita Stickler, and the Baptist people of Poston. Through our visit they have become dear friends for whom we remember to pray often.

Guild girls who made the trip were: June Briscoe, Barbara Biggs, Kaye Compton, Claudette Galliher, Beverly Kmetko, Virginia Metz, Emily Metz, Carol Smalligan, and Peggy Willard. Counselors who shared the experience were: Mrs. Mezt, Mrs. Nelson Smalligan, and Mrs. G. O. Compton. All of us felt this field trip made missions live and was extremely worth while.—
MRS. G. O. COMPTON.

Calling All Girls !

To the Guild House Party, July 10-17, at Green Lake. If you miss the house party this year, you will miss a great week of fun, high worship experiences, fellowship with vibrant Christian personalities, spirited discussion, recreation, and many other things girls like to do.

But if you come, you will learn to enrich your own devotional life through the morning watch. You will explore your Bible through the dynamic teaching of Mrs. Jesse Parker, state president of Northern California Baptist women and a former state world-service secretary. You will have an opportunity to discuss many of your personal problems through the unfolding of the theme "Beginning with you." You will thrill to the story of home missions in the great cities of America as you listen to Anna Aponas, missionary at Bethel Neighborhood House, Kansas City, Kans. You will revel in the work which American Baptists are doing abroad



Mission study book for B.Y.F.

as you hear Mrs. Rosa Page Welch tell the story of her trip around the world. You will find new meaning in group worship during the evening cathedral hour led by Mrs. William S. DeWitt, formerly director of Christian education at the First Baptist Church, Sioux Falls, S. Dak., and now a high-school guild counselor in that church.

In the afternoon you will have a choice of interest groups: crafts or choral singing, worship, recreation or drama. Of course, you will go swimming, or boating, or hiking, or you may use any of the many other recreational facilities at Green Lake.

Plan to come by yourself, or in a group, with some of the women of your church who will be driving to the women's conference which will meet during the same week.

Special training conferences for state and association world-service secretaries and church counselors will be conducted each afternoon.

Total cost of the house party is \$32.25, of which \$6.00 goes for registration fee. Any girl who is between the ages of twelve and twenty-four may attend. The limit, however, is 150 girls. So get your registration in now.

Those Osborns Again

Here is exciting news for all young people who are planning to attend the youth conference, July 16-24, at Green Lake. Dorisanne and Charles Osborn, missionaries at Anadarko, Okla., the B.Y.F. special-interest home-mission field, will be among the resource leaders. You read their story on these pages in March MISSIONS. Now, you may meet them in person at Green Lake. They are bringing at least two Anadarko young people with them, and will present an evening program featuring Indian songs, stories, and an account of activities at our Christian center.

I Found a New World

Want an unusual and stimulating world-outreach program? Send to your state Christian education director for this film strip from the new Youth Audio-Visual Kit. If you have seen it at a state or association rally, give the rest of your group the opportunity to see it by using it in your own B.Y.F. Then have a discussion and see if you don't arouse a great deal of genuine concern for world missions.



Mrs. Jesse Parker



Mrs. William S. DeWitt



Anna Aponas

MISSIONARY AND STEWARDSHIP EDUCATION — *for Children*

A Mission Study Based on 'Congo Cameos'

"Why not study about a real, live missionary, and see through her eyes the boys and girls, and men and women, with whom she worked?" After reading Catharine L. Mabie's book *Congo Cameos*, one of the teachers in the junior department of the First Baptist Church of Redlands, Calif., asked this question.

And, indeed, why not? What junior boy or girl would not be interested in a little girl who, at four years of age, promised herself that when she grew up she would go to Africa and tell other little children about Jesus—a little girl who loved to play marbles and baseball and was a regular "tom-boy"? What hero-worshiping junior would fail to be thrilled by the experiences so vividly portrayed by Dr. Mabie concerning her own early experiences and those of some of her predecessors?

And so, our mission study on Africa was based on *Congo Cameos*. The first six chapters were used almost in their entirety, as well as the later chapters entitled "Congo Cameos" and "My Last Kimpese Decade," in which the author gives a detailed description of the way in which the Christmas story was dramatized by her boys and girls in Africa.

Along with this, we used some of the background material concerning African customs and beliefs given in the teacher's resource material for use with *Nyanga's Two Villages*, a junior study text. We also used the film *In the Footsteps of the Witch Doctor*.

One activity connected with our study was to dramatize a palaver, using as the main character a medical missionary. Ideas for the palaver grew out of group discussion, as our juniors tried to visualize experiences which a medical missionary might have in starting his work in Africa. Thus, the children became thoroughly familiar with the general plan, but we used no script, and actual conversation was spontaneous.

In the opening scene the missionary appeals to a village chieftain for permission to locate a hospital in his village, so that his people might be helped and might hear the story of "a Good Spirit who loves his children and who never casts evil spells on them." The chief demurs, and the village witch doctor violently objects, but finally the chief decides to call a palaver.

It went something like this:

[*Enter Medical Missionary and Nurse. Missionary addresses Village Chieftain.*]

MISSIONARY: Greetings, Chief. I have come from a far country to bring you good news of a Good Spirit, who loves us all.

CHIEF: Who is this Good Spirit?

MISS.: He is the Father and the Creator of us all, and he loves us.

MEDICINE MAN: No, no! The spirits will not like for this white man to come to our village. Tell him he must go away!

MISS.: Listen Chief! Your people need to know about this Good Spirit. He will make them live forever.

MEDICINE MAN: He lies, he lies! Do not let him come! He brings evil to our village!

CHIEF [*thoughtfully*]: I will call my people together and have a palaver.

[*Motions to drummer boy, who beats drum to call people together. Congolese enter, each wearing a fetish, and seat themselves in semicircle around simulated campfire.*]

CHIEF: This man says—

MEDICINE MAN: Do not listen to him! He lies! The Spirits will be angry!

CHIEF: This man says he has come to tell us about a Good Spirit, who loves us all. [*Turning to Missionary.*] How do we know this Spirit loves us?

MISS.: I have brought this Book with me, which tells about this Good Spirit. It tells us that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This only Son of God was Jesus.

[*Several Congolese hold out their hands, Missionary hands Bible to*

one, and they pass it around and examine it carefully.]

CONGOLESE: Why did this Jesus come to earth?

MISS.: He came because he loved each one of us, and he wanted to save us.

CONGOLESE: Why did he have to die?

MISS.: That was the plan of the Good Spirit for us to be saved. If Jesus had not died for us, we would all have to die; but because he died and rose from the dead, we too shall rise from the dead.

CONGOLESE: What must we do?

MISS.: Believe on him and try to follow him.

[*Enter two Congolese, carrying girl with wound on leg. Medicine Man immediately begins to chant, and starts to cover wound with dried leaves.*]

MISS.: Chief, the Good Spirit has shown us a better way. Let my nurse here treat this wound.

CHIEF: The evil spirits do not cause this?

MISS.: No, and you do not need to be afraid of evil spirits any longer. God loves his children.

[*Nurse dresses wound.*]

CONGOLESE: Then we do not need these fetishes any more! Let us burn our fetishes.

[*Starts procession, others following, Medicine Man the last to join in line, each throwing his fetish on the "fire" as he goes past; all singing "In Christ There is No East Nor West." When all the fetishes had been burned, Missionary closed the palaver by offering a prayer.*]

As a part of this activity, our children made masks and fetishes for the Congolese, an elaborate mask for the Chief, and a grotesque one for the Medicine Man. In addition to this, some of our boys built a palaver hut, using a framework of poles covered with palm branches.

The primary department of our church, invited to attend the palaver, found it thoroughly enjoyable.

At the close of our study, the children composed a letter to Dr. Mabie, telling her how much they had enjoyed her book.

We teachers felt not only that



our six weeks' study on Africa had been an interesting and informative mission unit, but that it had created in the minds of some of our children the desire to follow in the footsteps of one who has devoted her life to carrying out the command of Jesus, "Go, therefore, and make disciples of all nations . . ."—
SUNNY RANDOLPH, Redlands, Calif.

For Teachers

Friends with All the World

Teachers of boys and girls who are in the nursery, kindergarten, primary, and junior departments of the Sunday church school, leaders of Sunday evening or weekday groups, and teachers and leaders in vacation church schools—here is a new book for you!

Friends with All the World, by Edith Welker, is a book rich in experience and ideas. The purpose of the book is to help teachers to see how the missionary concerns of boys and girls grow through the year when there is in the church a well-organized program of missionary education—one that is understood in the homes of the boys and girls.

To make this book easily understandable and delightful to read, Miss Welker has taken two children, Bob and Beth, showing first of all how their mother and father help to set the pattern for the later widening experiences they will have

with other people. In the next series of chapters, the author wisely follows the growing process, showing Beth and Bob growing from three to five, from six to eight, and from nine to eleven. In each stage of growth the physical, social, mental, and spiritual background of the child is vividly portrayed.

Against this background of understanding, we see the concerns of these boys and girls grow from where they are to what they can be, through a well-organized program of study, worship, activity, service projects, and fellowships that is home related as well as church related. The author is constantly showing that it is what children live each day that really is basic in their growing attitudes. So mothers and fathers need to know the church program of missionary outreach and responsibility, if they are to bring this concern into the normal everyday living experiences of boys and girls.

In the later chapters of the book, Miss Welker helps teachers to see the use of *all* the materials produced to enrich and expand the mission-study units wherever they are used. This is a way of helping to make missions come alive in the everyday thinking and living of boys and girls.

This book is a "must" for teachers. Teachers who teach without the missionary zeal and understanding are missing half the fun of

teaching. The book is charmingly illustrated with many ideas.

Friends with All the World is an accredited second-series text in the program of leadership education. There is a guide that will help the teacher use the book in a teacher-training course. The book is available from your nearest Baptist book store. The guide may be secured from the department of leadership education.

New Themes—New Titles

In the March issue of *MISSIONS*, the new children's mission-study books for 1954-1955 were described. Here is the picture of the four book covers.

In addition to the books you will want the teacher's guide for each book, to help you in planning a meaningful and worth-while study.

The Baptist book of children's stories will be ready after May 15. The title of this book is *Making New Friends: In the City, In India*. Be sure that you have this book, for it has service projects listed, with the names and addresses of missionaries to whom the listed materials should be sent; pictures and information about the special-interest missionaries; and stories written by our own Baptist missionaries about the boys and girls they are serving. An up-to-date teacher in an American Baptist church will want to make good use of this book, *Making New Friends: In the City, In India*.

National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

And Now, Pioneers

By JOSEPH H. HEARTBERG

WOMEN are true pioneers. They have demonstrated this through American history, as well as through all of human history. The most courageous souls who traveled westward in covered-wagon days were, not the men, but the women, who left comfortable homes, loved ones, and the security of civilization.

It is a privilege to address the pioneers who are blazing the trails of the National Council of American Baptist Women about a ministry which is knocking vehemently for attention at our door today. So far, the knocking has been mostly in vain, but our denomination is at present stirring in its sleep and may arouse itself soon to answer this persistent challenge.

Few realize the tremendous change that has come over our life in the last fifteen years. All young men and many young women are now confronted with the likelihood of military service. Their characters are being molded and their future is being determined during the formative years between the ages of nineteen and twenty-two as they serve in strange surroundings. Forces of evil are everywhere present. The liquor interests, for instance, are going all out to create alcohol-consuming habits among our young people in uniform. Only the churches have not realized that we are in a new day. Consequently, they have in most instances forgotten their young people in military service.

The situation we face is not a passing one, as some may wishfully think. Long-range plans are being made for the defense of our nation, and those plans include the use of our Baptist young people for decades to come; for we live "not in an instant of peril, but in an age of

peril." Baptists, however, have been making no long-range plans to minister to their young people in the military service. Those plans must now be made. Will the women who are so influential in our churches, be the pioneers who will blaze this twentieth-century trail in the American Baptist Convention? That is my hope!

As this project receives the emphasis so greatly needed through the medium of the National Council of American Baptist Women, may I urge your group of women to consider the situation which exists, and challenge your church and other churches to face adequately the ministry to service men and women. Out of your discussion, suggestions should come for your own church's program and for a national program by our denomination. You will want to discuss the following questions among others:

I. *How can the Christian education program in your church prepare your teenagers for the experiences they will face within ten years in the military services?* More and more our Baptist curricular materials will be written with this in mind. Whether your young people will grow spiritually or fall before the onslaught of severe temptations they will face while in military service, they will depend largely on how well they will have been prepared for those experiences in your church school during their teenage years.

II. *How can your church adequately minister to its twentieth century worldwide parish?* Your young people are in Japan, Korea, Germany, the Near East, or in any one of the forty-seven non-Communist countries of today's world. It is obvious that your pastor must regularly call on these faraway people—not personally, for that is im-

possible, but by means of regular letters. Your entire church will want to keep those who are away a vital part of your entire fellowship. Your Baptist Youth Fellowship will keep in touch with those young people who are in military service. Your own group will want to send gifts (including good literature). Prayers will be offered, both in private and in public, for these young people.

Your pastor will have a personal conference with each young person before he leaves home. A special service of dedication to Christ, perhaps at the Sunday morning worship service, can be held on the last Sunday before he leaves. You will want to select some lay person who will keep constantly in touch with your young people who are away. Wherever your young people go, they are members of your church, and your church is responsible for their spiritual welfare.

III. *How can your young people gain the most from the excellent opportunities they will frequently have to visit mission stations and missionaries of many denominations?* They can bring thrilling reports to your group when they return. Consider how you can help them prepare to get the most out of these missionary opportunities.

IV. *What can be done to change the terrible moral situations which frequently surround military installations at home and overseas?* Christians everywhere are becoming concerned about these situations. Consider how your group and the denomination as a whole, as well as other Christian groups working together, can help to improve these situations.

As your group engages in this pioneering project, you will want to keep the following three goals clearly in mind:

Goal 1: To help Christian young men and women live Christian lives in the midst of the temptations they will face in the service, and to help them to grow spiritually through their experiences.

Goal 2: To help Christian young people be faithful witnesses for Christ while in military service.

Goal 3: To help win the millions of young people in the military service who are not Christians.

And now, pioneers, . . .

MISSIONS

The OPEN FORUM OF METHODS

Conducted by ELIZABETH I. FENSOM

152 Madison Ave.

New York 16, N. Y.

Added Attractions

ACCESSORIES — invitations, place cards, place mats, and decorations—are a recognized part of the successful program. In recent years, a growing number of American Baptist women have become acquainted with the artistic and intriguing productions of the Wright Studio, located at 5335 Ohmer Ave., Indianapolis 19, Ind. It is interesting to note that the 1954-1955 series "In His Paths" suggests the use of these added attractions.

Because of the importance of early planning, we asked Rose Wright, author and artist, for advance information. She writes:

"We are quite enthusiastic about our forthcoming accessories, and are glad to give you some advance information. Accessories for India, Pakistan, and Ceylon will be printed in saffron and green, two colors which are common to the flags of the three countries. Prices and sizes of packets are yet to be determined, except that we can announce an introductory packet for twenty-five people at \$2.75. Descriptions of our accessories follow:

"Puzzlemat — India, Pakistan, Ceylon. A beautiful filagree design, typical of India, partially conceals about thirty objects of significance to the three countries. Of a dozen of these objects informative sentences will be printed on the puzzlemat. The puzzle will be to find the objects about which each sentence is written: spinning wheel, prayer rug, lotus, Camel, tea flower and plant, Asoka wheel, lion, the Gita, etc. We expect this puzzlemat to be one of the handsomest we have had. It is full size: 10" x 15". It should come from the press in May.

"Napkin. It is a 'mapkin' with its two-color map of the three countries, including locations of many mission stations and places of interest. Included also are sketches

of heads and shoulders of seven people, including one with head slightly bowed and hands folded in India's typical manner of greeting. Two quotations from Gandhi and Tagore make a border.

"Moksha Patamu Game. Based on Hindu concept of reincarnation.

"Flags. Stick-pin flags of the three countries are being printed for us. They measure 2" x 15/16" and are mounted on pins 2 1/2" long. Printed in color on both sides.

"Hymn. The Indian Christian Bhajan. ("Father in Heaven"), is printed on a single sheet of paper 5 1/2" x 8 1/2" for individual use. Words and music.

"Creative uses for India, Pakistan, Ceylon accessories. The usual suggestions, patterns, and additional resources for special programs, parties, and dinners. Most of the accessories have many possible uses. These will be described and illustrated.

"India is a long way off, and there are many hazards in the path of anyone who tries to import anything; nevertheless, we are making the attempt on three items."

We quote also from her preliminary announcement of accessories on *The City*:

"In *Man and God in the City*, the author writes of 'two sides to city life. . . . On the one hand, the city stands for all that is evil . . . on the other hand, the city stands for all that is noble. . . . Every city has been a Babylon and every city has been a New Jerusalem. . . . The story of each of our cities is a 'tale of two cities,' a city of destruction and a city of redemption. . . . In each age and in each city, the city of Destruction is waiting to be supplanted by the New Jerusalem.'

"Appropriately, then, our accessories present the two sides. The puzzlemat presents the problems;

and accompanying favor (or doily or place card) presents the 'New Jerusalem'—with suggestions for some solutions to the problems. The problems presented and illustrated on the puzzlemat are vice and political corruption, slums, racial tensions, juvenile delinquency, religious indifference, disorganized home life. The suggested solutions (not exhaustive, of course) are responsible citizenry, cooperative planning, interracial cooperation, creative youth activities, Christ-centered living, family counseling service.

"When the abstract design of the favor or doily is rearranged in sections, over the corresponding area of the puzzlemat, it reveals a picture of a beautiful city with the church at the center.

"Around the sides of the puzzlemat are scenes from seven cities in the United States and Canada, each with an accompanying sentence about something fine in the respective city. An additional puzzle aspect will be to identify the city of which the sentence and the sketch is presented.

"The puzzlemat is full size: 10" x 14". The doily is six inches in diameter. *Creative Uses* will show how the doily may be folded to stand up at each place for a bit of additional color. It may or may not serve as a place card. The global napkin (described in the notes on India) will be recommended for re-use with the city accessories. It suggests that the world itself is really much like a big city now, and that the representatives of the forty nations or peoples who are pictured on it are found in most of the large cities of the world.

"Four packets contain the indicated number of puzzlemats, doilies, and napkins, and one copy of *Creative Uses for City Accessories*. Prices as follows:

Packet for 20 people	\$1.75
Packet for 30 people	\$2.20
Packet for 55 people	\$3.45
Packet for 100 people	\$5.95

"A 35-cent handling fee will be charged on all orders unaccompanied by payment in full."

Probably by the time this article is in print the new price lists will be ready. Please note that orders for and inquiries concerning these accessories should be sent to The Wright Studio.

News FROM THE WORLD OF MISSIONS

World Council Readies for Evanston

**Representatives of 161 Protestant and Orthodox Groups
from 48 Countries Will Gather at Evanston, Ill.
August 15-31, for Second Assembly**

By ALTON M. MOTTER

From cities and towns across the United States, leading churchmen of thirty-one denominations will converge on Northwestern University campus, Evanston, Ill., August 15-31, to join with the representatives of 161 Protestant and Orthodox groups from forty-eight countries in the Second Assembly of the World Council of Churches.

This will be the first great ecumenical assembly ever to be held in the United States, and since such assemblies normally rotate among the various countries involved, this will probably be the only one to be held in this country in the lifetime of those likely to attend.

American Baptist Delegates

Representing the American Baptist Convention will be George M. Derbyshire, of Oakland, Calif.; Jitsuo Morikawa, of Chicago, Ill.; Mrs. Leslie Swain, of Craigville, Mass.; Herbert Gezork, of Newton Center, Mass.; Edwin T. Dahlberg, of St. Louis, Mo.; W. Hubert Porter, of Nashua, N. H.; J. Duane Squires, of New London, N. N.; Reuben E. Nelson, of New York, N. Y.; Edwin W. Parsons, of New York, N. Y.; John E. Skoglund, of New York, N. Y.; Mrs. Maurice B. Hodge, of Portland, Ore.; and Robert G. Torbet, of Philadelphia, Pa.

Attending will be 600 official delegates, chosen by the member denominations around the world. Of these, 191 will come from denominations in the United States and Canada. Almost all the major Protestant denominations, and many Orthodox groups, are members of the council.

Accredited Visitors

Besides the official delegates, there will be 600 accredited visi-

tors, likewise chosen by their respective denominations, 150 consultants, invited because of their special competence in one of the special subjects to be discussed, and 120 youth consultants. The youth consultants, from countries around the world, will participate in all sessions of the assembly.

To the capacity of McGaw Hall, Northwestern University field house, general visitors will be admitted to the plenary sessions. Tickets for 1,600 for daytime sessions and 4,600 for the evening sessions have been made available, principally through denominational headquarters.

On the opening Sunday, a great worship service will be held at Soldiers Field, Chicago, which has a capacity of 100,000. Arrangements for this service are in the hands of the churches of the Chicago area.

Main theme of the assembly will be "Christ—the Hope of the

World." Study sections will apply this theme to the everyday problems of the average man or woman in the world as of 1954. Groups of competent laymen as well as theologians have been producing factual surveys and biblical documents, geared to such subjects as Christian unity, evangelism, economics, international relations, and race.

And throughout the country, discussion groups have been studying the themes of the assembly and reporting the results of their thinking to their denominational officers and delegates, so that, in the words of the World Council's Central Committee, "the discussions at Evanston may be conversations between the churches of the World Council, and not just between the delegates at Evanston."

Business of the assembly will include election of officers for the next five years, consideration of reports of the work of the commissions and departments since Amsterdam, and plans for the future program, strategy, and organization.

During the time when the delegates are in business session or in the study sections, which are not open to the public, special visitors' programs are provided. Special art



McGaw Memorial Hall, Northwestern University, Evanston, Illinois

and photographic exhibits will be on display, and an ecumenical concert will be offered by the Chicago Symphony at Ravinia Park.

Message to the Churches

The assembly is expected to draft a "Message to the Member Churches." This, like other utterances of the World Council of Churches, will not be binding on the member churches except as they accept and endorse its various recommendations. Since the message will, however, represent the considered views of so large a segment of Christendom, it will certainly carry tremendous weight and make a powerful moral impact on both the religious and secular world.

Robert S. Bilheimer, of the New York staff of the World Council, is the executive secretary for the assembly. General Secretary of the World Council of Churches is W.A. Visser 't Hooft, whose offices are at the World Council headquarters in Geneva, Switzerland.

W.C.C. Accomplishments

Some people are puzzled to know what the World Council hopes to accomplish. The following brief summary of what it has accomplished since its constituting meeting in Amsterdam is indicative:

"Its member churches have stayed together, continued to discuss their problems and worked together. Its fellowship has increased in numbers and strength. It has sent over \$21,000,000 and 25,000 tons of clothing and food to help people and Christian institutions through the aftermath of war. It has held a world theological conference, and conducted study work on a world-wide scale, seeking to relate Christian concepts to man's increasingly complex and bewildering life. Conferences have included an Asian Study Conference, and refugee conferences in cooperation with U.N. Ecumenical youth work camps have demonstrated the ecumenical principle at work. Christian statesmen at the U.N. have been reassured that they have the moral backing of Christians in many lands. All member churches have experienced a richer, fuller Christian fellowship."

Highlights

MINNEAPOLIS CONVENTION

May 24-28

THEME: *Christ in You*
SCRIPTURE: *Colossians 1:27*

Monday, May 24

- 7:45 P.M.—Song service. Elbert E. Gates, Jr., Westfield, N. J., official song leader
- 7:55 P.M.—Presentation and adoption of program
- 8:10 P.M.—Mounds Midway Nurses Choir
- 8:40 P.M.—Convention sermon, Clarence Cranford, Washington, D. C.

Tuesday, May 25

- 9:10 A.M.—Convention business
- 9:40 A.M.—Solo, Joe Barclay, Long Beach, Calif., official soloist
- 9:45 A.M.—Address of president, Winfield Edson, Long Beach, Calif.
- 10:30 A.M.—Instruction to delegates
- 11:00 A.M.—Worship, Ralph Walker, New York, N. Y.
- 11:30 A.M.—State caucuses
- 2:10 P.M.—Finance report, Council on Missionary Cooperation; address, Ralph M. Johnson, New York, N. Y.
- 3:10 P.M.—Foreign Mission Societies, Mrs. H. G. Colwell and missionaries
- 3:55 P.M.—Announcement of committees
- 4:15 P.M.—Baptist Youth Fellowship, Diane Doane
- 7:45 P.M.—Dedication of missionaries

Wednesday, May 26

- 9:10 A.M.—Presentation of budget
- 9:25 A.M.—Discussion and action
- 10:00 A.M.—Ministers and Missionaries Benefit Board, "A Contemporary Book of Acts," Francis F. Fisher, narrator.
- 10:30 A.M.—Board of Education
- 11:30 A.M.—Worship
- 2:10 P.M.—American Bible Society
- 2:15 P.M.—Introduction of C. E. Carlson, Baptist Joint Committee on Public Affairs
- 3:15 P.M.—Associated Home Mission Agencies; address, C. Stanford Kelly, Haiti

From the pen of an author rich in missionary education experience

Dorothy A. Stevens

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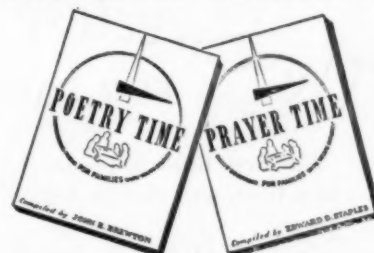
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The American Humanics Foundation and the University of Redlands

announce the inauguration of a Department of Human Relations

designed to offer to young people on the West Coast the opportunity to equip themselves to serve their God and the young generation in giving professional leadership in America's great hour of need.

If we do not live together, we shall die together. This statement is echoed in all areas of our society. Better understanding, improved techniques of communicating both ideas and feeling, improved methods of working harmoniously in groups are essential now, for our very existence on this planet.

The American Humanics Foundation, through its Department of Human Relations, and with the support of many far-sighted, loyal American citizens, corporations and foundations, is dedicated to the training of college youth to achieve this understanding and skill in inter-personal and inter-group relationships in the youth movements of America. The program is specifically designed to provide training for Scout executives, YMCA secretaries and agencies serving youth.

For special descriptive brochure and information regarding admission requirements and scholarship aid, write:

**President George H. Armacost
University of Redlands
Redlands, California**

- 4:00 P.M.—Baptist World Alliance, Joel Sorenson
- 7:45 P.M.—Sioux Falls College Choir
- 8:00 P.M.—Association of American Baptist Educational Institutions, Val H. Wilson
- 8:10 P.M.—National Scholarship Award program
- 8:30 P.M.—Baptist Missionary Training School Choir
- 8:45 P.M.—Discipleship Internes offering
- 9:00 P.M.—Address, "Christian Higher Education, Roger Fredrikson

Thursday, May 27

- 9:10 A.M.—Report of Nominating Committee
- 9:30 A.M.—Report of special committees
- 9:45 A.M.—Business
- 10:00 A.M.—Foreign Mission Societies, Samuel Proctor, dean, Virginia Union University
- 10:35 A.M.—Associated Home Mission Agencies; address, Paul O. Madsen.
- 11:30 A.M.—Worship
- 2:10 P.M.—Report of Resolutions Committee
- 2:25 P.M.—Address, J. W. Storer.
- 3:00 P.M.—Church clinic
- 7:35 P.M.—National Council of American Baptist Women
- 8:05 P.M.—Address, Senator Frank Carlson, Kansas, general chairman, Churches for New Frontiers
- 9:05 P.M.—Report of Churches for New Frontiers

Friday, May 28

- 9:10 A.M.—Action on resolutions
- 10:15 A.M.—Fraternal delegates
- 10:30 A.M.—Council on Christian Social Progress: "Christian Laymen Look at U.N."
- 11:00 A.M.—Business
- 11:30 A.M.—Worship
- 2:10 P.M.—Associated Home Mission Agencies.
- 3:00 P.M.—Election of officers
- 7:45 P.M.—Recognition of local committee and past presidents
- 8:00 P.M.—Evangelism around the world, Herman Tegenfeldt, missionary, Burma
- 8:35 P.M.—Evangelist

NOTE: Prior to each morning session there will be a mission-study hour and a Bible-study hour.

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Problems of Europe Viewed as Challenge

German Baptists in Particular, Facing Great Obstacles, Have Faith in Future

By CLARE D. POLING

The opportunities and the challenge facing American Baptists in Europe today have rarely, if ever, been equaled, and it is to our denomination's credit that we have a live program at work in that land.

This program is being carried forward in France, Belgium, and Holland, but the challenge is being responded to on a broader scale in Germany, because the problems are more numerous there than elsewhere.

The person who is to a great degree responsible for this work is Edwin A. Bell, who considers the whole of Central Europe his parish. What an area for one man to attempt to cover! The church leaders of other denominations, as well as our own, expressed appreciation of his leadership and ability to work harmoniously with all groups.

Someone asked me, "What is our purpose in Europe and by what method are we carrying it out?" It is to help European Baptists help themselves. Where a necessary and important task seems to lie beyond the power of a certain church to accomplish, we step in with a bit of encouragement. For example, in a rebuilding project we may offer "seed money" to the extent of 10-20 per cent of the total cost. Often that assistance is all that is needed to assure successful completion of the project.

Work in Hamburg

One of the strongest Baptist centers in Germany is Hamburg, the second largest city in the country and the most important of the European ports. Located there are two important Baptist hospitals. One of these, the Albertinen Hospital, is the best equipped of any in the city.

Hamburg is also the home of the German Baptist Theological Seminary, which was bombed during the war, but has now been completely rebuilt with the financial

aid of American Baptists. This center of training for future church leaders of Germany is worthy of our full support. We met many fine young people there, thirteen of whom had escaped from East Germany. One of these escapees, Peter Blanc, an outstanding student, is in his last year's training for the ministry.

Peter's father, a Baptist preacher in the Eastern Zone, although under pressure and being watched by the Russians, stays by his flock, because there is no one else to look after them. Each Sunday's sermon has to be submitted in outline to the Russians for approval before he can deliver it. His flock comes first. The fact that his life is continually

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in jeopardy seems to be quite secondary.

The rebuilding of the Altona Church, the Baptist center of Hamburg, is strong evidence of the German Baptists' faith in the future. Regardless of the fact that a powerful enemy capable of quickly overpowering them is only a few miles eastward, they are pushing ahead in this undertaking. This fine old building was two-thirds destroyed. The church is receiving help from our denomination, about 10 per cent of the total cost.

Publication Society

Kassel, which was 79 per cent destroyed during the war, is the site of the Germany Baptist Publication Society. It is managed on a very efficient business basis by a Baptist layman, a business man, an earnest, devoted Christian, Eberhard Schroeder. The society was completely bombed out of its old plant; the building was destroyed and every one of the staff of thirteen was killed in one night.

Mr. Schroeder, the only survivor,

has built a modern establishment with our help, to the extent of 17 per cent of the total cost. He received 65 per cent loan from the city of Kassel at a very low interest rate of 2 per cent; the normal rate of interest in the city is 10 per cent. This loan indicates the high regard the community has for this work.

The comeback of this publishing house is typical of the Baptist comeback all over Western Germany. Although two-thirds of the membership of the Baptist Church in Kassel were bombed out, they rebuilt their church building quickly, entirely on their own, proving that where they were able they were perfectly willing to go ahead and rebuild without outside aid.

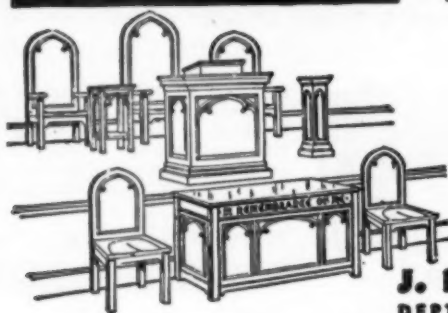
Refugees and Expellees

Ten million refugees and expellees from East Germany have entered the West German Republic since 1945. This influx has created many problems. Every Baptist refugee is contacted at the government screening center in Berlin, and that contact continues until the refugee is permanently located. Chapels are being built by refugees for refugees. Two of these in which we have an interest are in the Black Forest. One at Schwenningen was completed and found to be too small for its three hundred members. The building was entirely built by the refugee members.

In West Berlin we noted the evidence of American Baptist aid in the rebuilding of their churches. The Sunday we were in Berlin we attended the Seidlitz Baptist Church, which was completely destroyed by bombing. The church is using a barracks which American Baptists furnished for use until a new building is completed. The members are doing the work themselves and are buying material as fast as the money comes in to pay for it. We noted in this congregation of 350 people a religious fervor that seems to be characteristic of German Baptists.

The faith of the German people seems to be boundless. For not only are they rebuilding their churches, but all over West Germany they are busy rebuilding their homes and businesses. They are looking with hope to a better day.

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Church in Managua Loses Beloved Pastor

**The Dynamic Arturo Parajon
Passes Away at Height
of His Career**

By CHARLES S. DETWEILER

Arturo Parajon, beloved pastor of the First Baptist Church, Managua, Nicaragua, recently passed away at the height of his career. As a church edifice of his dreams was nearing completion, death came suddenly at the age of fifty-three. The story of his life is the story of American Baptist missions in Nicaragua.

The work began in 1917, with the appointment by the Woman's American Baptist Home Mission Society of Eleanor Blackmore, an English nurse who had come to Central America a few years earlier in connection with an undenominational mission. That year three representatives of Northern Baptists visited Central America, and in the city of Leon their attention was called to a lad of manifest promise in the Baptist Sunday school. Asked whether he would be willing to go to Mexico to enroll in a Baptist school to prepare himself for the ministry, he eagerly embraced the opportunity, and John Stump, one of the visitors, found among his friends in West Virginia one who would finance the enterprise.

A Good Investment

Never was money invested with larger returns. The boy—Arturo Parajon—entered a Baptist high school in Saltillo in 1918 and remained there for seminary training until his return to Nicaragua in 1923, at the age of twenty-three. He brought with him his bride, a cultured young woman of the third generation of Mexican Baptists.

I became acquainted with this student on my annual visits to Mexico, but I never fully appraised his worth until I saw him at work as a pastor in Managua. In 1918, the American Baptist Home Mission Society joined the Woman's Society in establishing the Nicaragua Mission, by appointing an experienced missionary from Cuba, David A.

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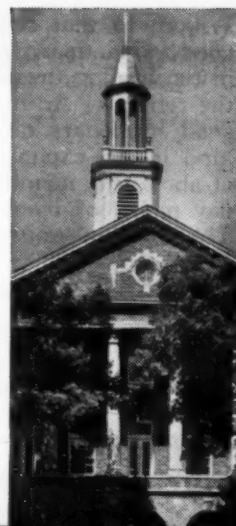
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Wilson, to that country. He laid good foundations for new churches in the leading towns. Shortly after the return of Arturo Parajon, this good missionary died, leaving behind in the capital city a church of about fifty members and a Sunday school of twice that number. The meeting place was a rented store room.


This was the First Baptist Church of Managua when Arturo Parajon became its pastor. After a very few years a larger building was rented. This sufficed the growing congregation until it was destroyed in the earthquake and fire of 1932. After that disaster a large assembly hall was arranged for the Colegio Bautista, which has been

shared with the church until this day.

The church and the school grew in numbers at about an equal pace, the membership of each being now above eight hundred souls. Many of the students have been converted and baptized in the church, and those from both institutions who have qualified have become members of the choir. This choir became famous throughout Nicaragua.

In addition, Pastor Parajon edited the monthly paper of the mission, called *La Antorcha* ("The Torch"). He also founded two missions in opposite ends of the city, which have since been organized as churches, and in the surrounding regions he led the church into maintaining eventually twenty-one out-stations. Rarely have I seen a man who had such a zest for work.

As an example of his energy, about a year ago I read in his monthly paper an account of a visit that he and some members of his church made in the late afternoon to a distant farm, where a new group of neighbors had become interested in the gospel. They took an automobile as far as it was possible to go, and then finished the journey on horseback. After their meeting in the farmhouse, they arrived back in Managua at 2 A.M.



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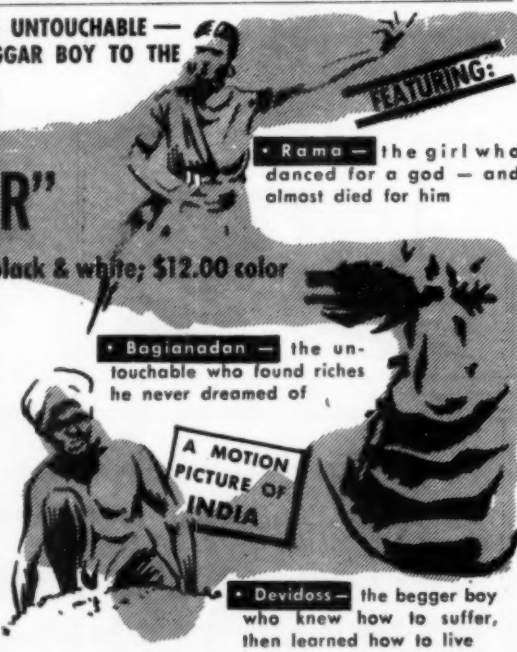
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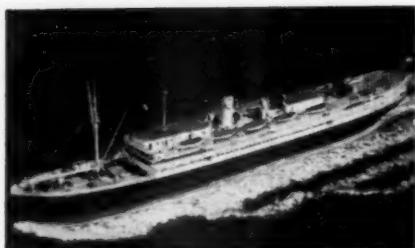
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Delegate to Madras

In 1938, Arturo Parajon was chosen as one of twenty-five delegates of all denominations to represent Latin America at the meeting of the International Missionary Council in Madras, India. He traveled with me from New York to India, sharing the same cabin. On board ship he studied assiduously to perfect himself in English and to read all the printed reports that had been prepared for the discussions of the conference.

In India we spent some three weeks visiting our Baptist missions in Bengal-Orissa and South India. Here he was an object of attraction to the young people, and was frequently surrounded by students, asking and answering questions. At Madras he was especially interested in the literature display, from which he selected a small trunkful of books to carry back with him to Nicaragua.

In mid-career, he was granted



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a year's leave of absence for study at the Berkeley Baptist Divinity School in California, and not long afterward he received from that school the honorary degree of Doctor of Divinity. Among "spirits finely touched to fine issues" who found new life under his ministry may be counted a learned priest of the Roman Catholic Church, a Senator active in public life, and teachers and nurses connected with our mission. Then there is the boy reached through the Sunday school and the Colegio Bautista, now a lawyer in the employ of the Bank of Nicaragua, who passes on all applications for loans. He recently rejected an application for a loan for a distillery, writing on it, "Disapproved because it is for immoral purposes."

Building a Church

The crowning achievement of Arturo Parajon's life is the erection of a church building. For years his people had been accumulating money for this enterprise, only to lose the real worth of their savings by the devaluation of their currency. Finally, the pastor persuaded them to begin the erection of their building on a pay-as-you-go basis. The plans of the building had already been approved and the steel framework had been imported from Belgium.

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DEAR CLUB MANAGER:

Although I am writing this column while winter is stubbornly hanging on, already I am looking ahead to convention time in Minneapolis, and hoping to greet many of our fine club managers. Be sure you come to our MISSIONS booth (number 80) and meet Dr. Slemp and Miss Macoskey. Talk over with any of us any of your plans and hopes or problems.

Here, too, you will find your MISSIONS shopping bag—a gift from us to you—which will be a great convenience to you during the convention sessions. Bring your friends. We want to meet them, and they, too, will enjoy the shopping bags.

One thing further you can do for us is to provide us with names of friends whom you would expect to enjoy MISSIONS. There may be officers of your woman's society and of church or church school who are not now subscribers and who through reading MISSIONS would be helped in the performance of their responsible tasks. (See our MISSIONS advertisement on page 5 of this issue.)

We shall be deeply grateful for this very practical service.

We are now in the midst of a serious attempt to increase our circulation. Our goal is 75,000 subscribers in three years. Although we are only at the beginning, people are already responding and we are starting to march toward the goal. We believe that it is a realistic goal—that it can be reached. With your help we can reach it!

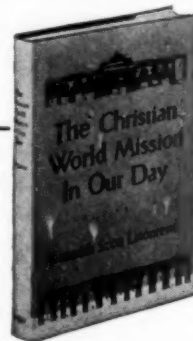
We are encouraged as we think of our corps of club managers, interested with us and bending their energies to extending the circle of MISSIONS readers in their own churches. May your efforts and hopes be rewarded!

Thanking you for all you are doing for us, and hoping to greet you at the convention,

Sincerely yours,

HORACE H. HUNT
Business Manager

What is in store
for the Church
in mission lands?



Read **KENNETH
SCOTT LATOURETTE'S**
wise predictions in

THE Christian World Mission in our Day

For every Christian concerned about the future of missionary efforts, this new book by Dr. Latourette will be both a challenge and an inspiration. In the face of the closing of China as a field of operations, with uprisings in Africa, threats in India and the general uncertainty in almost every part of the globe, this book provides a calm, wise answer to the troubling question, "What is in store for the Church in mission lands?"

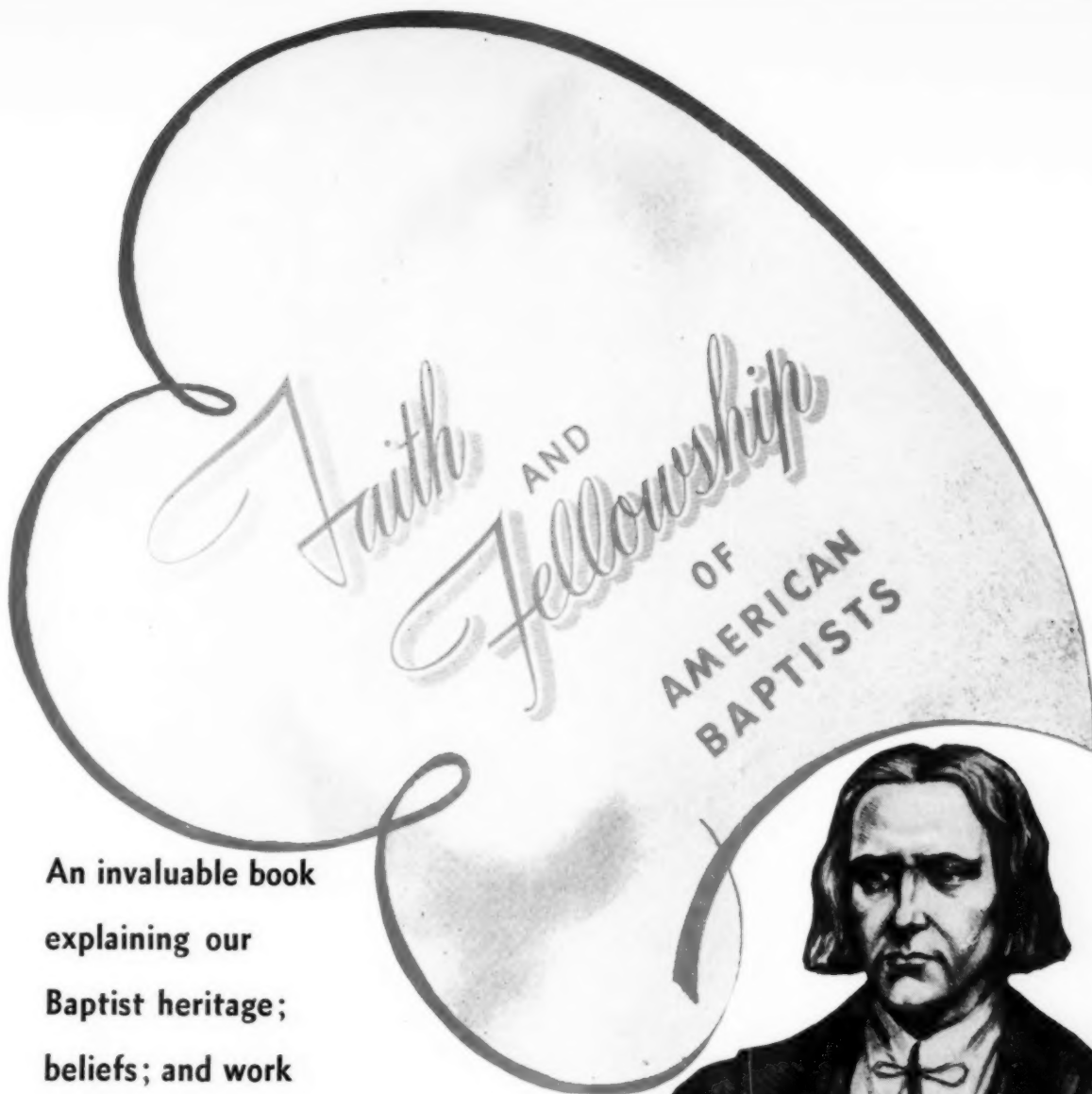
Dr. Latourette puts the question in perspective through a concise survey of yesterday's mission activities. Then he takes inventory of our resources and the demands facing us. Finally, in a section that will be of interest to every mission-minded person, he gives practical and pointed suggestions to guide future Christian endeavors.

From his wealth of experience and study—as a missionary himself, as the outstanding historian of the expansion of Christianity, as an active leader in many Church affairs—Dr. Latourette has charted a plan of action for which committed Christians will be grateful.

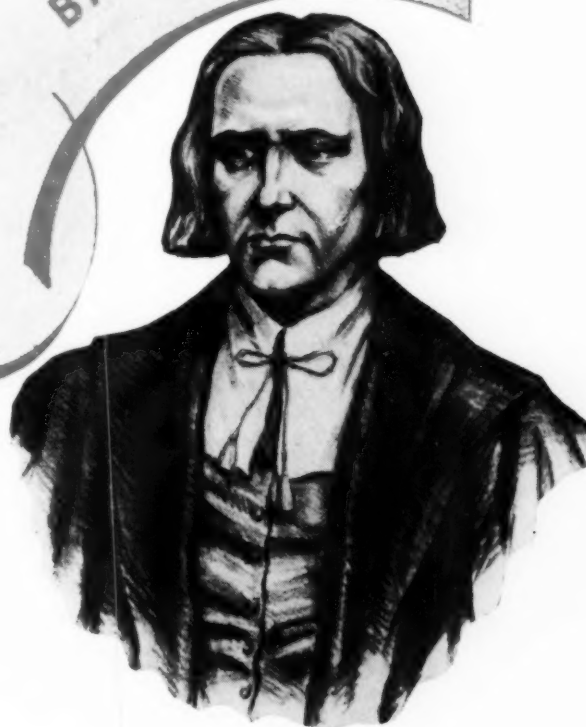
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